

Please share the book and the knowledge of the book.
If you read this book please pray for me to Allah to
give me the best Jannah/heaven. Thank you and may
Allah give you best Jannah/heaven too. Ameen.
Sincerely, (Faisal Fahim)

***The Prophet (PBUH) has said: "Whoever guides
[another] to a good deed will get a reward similar
to the one who performs it." [Saheeh Muslim]***

Information arranged & organized by Mr. Faisal Fahim

Ruqiya tips

Surah fatiha ikhlas falak Nas ayatul qurci last 2
ayah of baqara. Recite them on water and olive
oil message oil all over body. Take shower with
water do wudhu with it spray all over house. Use
oil all over body before sleeping. Keep reciting the
ayas day and night before sleeping do as much
as possible. Do hijama often. Hijama remove jinn
from body. Spray ruqiya water all over house day
and night. Practice ruqiya and hijama for life time
always make dua to Allah for protection and
solutions. Recite 99 names of Allah and ask Allah
for help make dua always.

The Prophet Muhammad (peace be upon him) said: Allah has ninety-nine names, one hundred less one.

Anyone who learns them will enter Jannah. According to another narration: Anyone who memorizes them will enter Jannah. Al-Bukhaari

(2736) and Muslim (2677)

These Hadiths urges us to consider carefully, ponder over, memorize and learn the Names of Allah, so that we can benefit from their great meanings, obey Allah and fulfill our duty towards Him (Glorified and Exalted be He). These hadiths encourages us to

1. Memorize learn the

Names of Allah

2. Understand their

meanings. 3. Act upon what

they imply. 4. Call upon Allah by his names.

99 names of Allah – Meaning and Explanation

1	الرَّحْمَانُ	AR-RAHMAAN	The Most or Entirely Merciful
2	الرَّحِيمُ	AR-RAHEEM	The Bestower of Mercy
3	الْمَلِكُ	AL-MALIK	The King and Owner of Dominion
4	الْقُدُّوسُ	AL-QUDDUS	The Absolutely Pure
5	السَّلَامُ	AS-SALAM	The Perfection and Giver of Peace
6	الْمُؤْمِنُ	AL-MU'MIN	The One Who gives Emaan and Security
7	الْمُهَيِّمُ	AL-MUHAYMIN	The Guardian, The Witness, The Overseer
8	الْعَزِيزُ	AL-AZEEZ	The All Mighty
9	الْجَبَّارُ	AL-JABBAR	The Compeller, The Restorer
10	الْمُتَكَبِّرُ	AL-MUTAKABBIR	The Supreme, The Majestic
11	الْخَالِقُ	AL-KHAALIQ	The Creator, The Maker
12	الْبَارِئُ	AL-BAARI'	The Originator
13	الْمُصَوِّرُ	AL-MUSAWWIR	The Fashioner
14	الْغَفَّارُ	AL-GHAFFAR	The All- and Oft-Forgiving
15	الْقَهَّارُ	AL-QAHHAR	The Subduer, The Ever-Dominating
16	الْوَهَّابُ	AL-WAHHAAB	The Giver of Gifts
17	الرَّزَّاقُ	AR-RAZZAAQ	The Provider
18	الْفَتَّاحُ	AL-FATTAAH	The Opener, The Judge
19	الْعَلِيمُ	AL-'ALEEM	The All-Knowing, The Omniscient
20	الْقَابِضُ	AL-QAABID	The Withholder
21	الْبَاسِطُ	AL-BAASIT	The Extender
22	الْخَافِضُ	AL-KHAAFIDH	The Reducer, The Abaser
23	الرَّافِعُ	AR-RAAFI'	The Exalter, The Elevator
24	الْمُعِزُّ	AL-MU'IZZ	The Honourer, The Bestower
25	الْمُذِلُّ	AL-MUZIL	The Dishonourer, The Humiliator
26	الَسَّمِيعُ	AS-SAMEE'	The All-Hearing
27	الْبَصِيرُ	AL-BASEER	The All-Seeing
28	الْحَكَمُ	AL-HAKAM	The Judge, The Giver of Justice
29	الْعَدْلُ	AL-'ADL	The Utterly Just
30	اللطيف	AL-LATEEF	The Subtle One, The Most Gentle
31	الخبير	AL-KHABEER	The Acquainted, the All-Aware
32	الْحَلِيمُ	AL-HALEEM	The Most Forbearing
33	الْعَظِيمُ	AL-'ATHEEM	The Magnificent, The Supreme

34	الْغَفُورُ	AL-GHAFOOR	The Forgiving, The Exceedingly Forgiving
35	الشَّكُورُ	ASH-SHAKOOR	The Most Appreciative
36	الْعَلِيُّ	AL-'ALEE	The Most High, The Exalted
37	الْكَبِيرُ	AL-KABEER	The Greatest, The Most Grand
38	الْحَفِیْظُ	AL-HAFEEDH	The Preserver, The All-Heedful and All-Protecting
39	الْمُقِیْتُ	AL-MUQEET	The Sustainer
40	الْحَسِیْبُ	AL-HASEEB	The Reckoner, The Sufficient
41	الْجَلِیْلُ	AL-JALEEL	The Majestic
42	الْكَرِیْمُ	AL-KAREEM	The Most Generous, The Most Esteemed
43	الرَّقِیْبُ	AR-RAQEEB	The Watchful
44	الْمُجِیْبُ	AL-MUJEEB	The Responsive One
45	الْوَاسِعُ	AL-WAASI'	The All-Encompassing, the Boundless
46	الْحَكِیْمُ	AL-HAKEEM	The All-Wise
47	الْوَدُودُ	AL-WADOOD	The Most Loving
48	الْمَجِیْدُ	AL-MAJEED	The Glorious, The Most Honorable
49	الْبَاقِیُّ	AL-BA'ITH	The Resurrector, The Raiser of the Dead
50	الشَّهِیْدُ	ASH-SHAHEED	The All- and Ever Witnessing
51	الْحَقُّ	AL-HAQQ	The Absolute Truth
52	الْوَكِیْلُ	AL-WAKEEL	The Trustee, The Disposer of Affairs
53	الْقَوِیُّ	AL-QAWIYY	The All-Strong
54	الْمَتِیْنُ	AL-MATEEN	The Firm, The Steadfast
55	الْوَلِیُّ	AL-WALIYY	The Protecting Associate
56	الْحَمِیْدُ	AL-HAMEED	The Praiseworthy
57	الْمُحْصِیُّ	AL-MUHSEE	The All-Enumerating, The Counter
58	الْمُبْدِیُّ	AL-MUBDI	The Originator, The Initiator
59	الْمُعِیْدُ	AL-MU'ID	The Restorer, The Reinstater
60	الْمُنْخِیْ	AL-MUHYEE	The Giver of Life
61	الْمُمِیْتُ	AL-MUMEET	The Bringer of Death, the Destroyer
62	الْحَیُّ	AL-HAYY	The Ever-Living
63	الْقَیُّوْمُ	AL-QAYYOOM	The Sustainer, The Self-Subsisting
64	الْوَاجِدُ	AL-WAAJID	The Perceiver
65	الْمَاجِدُ	AL-MAAJID	The Illustrious, the Magnificent
66	الْوَاحِدُ	AL-WAAHID	The One

67	الْأَحَدُ	AL-AHAD	The Unique, The Only One
68	الْصَّمَدُ	AS-SAMAD	The Eternal, Satisfier of Needs
69	الْقَادِرُ	AL-QADIR	The Capable, The Powerful
70	الْمُقْتَدِرُ	AL-MUQTADIR	The Omnipotent
71	الْمُعْطِمُ	AL-MUQADDIM	The Expediter, The Promoter
72	الْمُؤَخِّرُ	AL-MU'AKHKHIR	The Delayer, the Retarder
73	الْأَوَّلُ	AL-AWWAL	The First
74	الْآخِرُ	AL-AAKHIR	The Last
75	الظَّاهِرُ	AZ-DHAAHIR	The Manifest
76	الْبَاطِنُ	AL-BAATIN	The Hidden One, Knower of the Hidden
77	الْوَالِي	AL-WAALI	The Governor, The Patron
78	الْمُتَعَالِي	AL-MUTA'ALI	The Self Exalted
79	الْبَرُّ	AL-BARR	The Source of Goodness, the Kind Benefactor
80	الْوَءَابُ	AT-TAWWAB	The Ever-Pardoning, The Relenting
81	الْمُنْتَقِمُ	AL-MUNTAQIM	The Avenger
82	الْعَفُوُّ	AL-'AFUWW	The Pardoner
83	الرَّؤُوفُ	AR-RA'OOF	The Most Kind
84	مَالِكُ الْمُلْكِ	MAALIK-UL-MULK	Master of the Kingdom, Owner of the Dominion
85	ذُو الْجَلَالِ وَالْإِكْرَامِ	DHUL-JALAALI WAL- IKRAAM	Possessor of Glory and Honour, Lord of Majesty and Generosity
86	الْمُقْسِطُ	AL-MUQSIT	The Equitable, the Requirer
87	الْجَامِعُ	AL-JAAMI'	The Gatherer, the Uniter
88	الْغَنِيُّ	AL-GHANIYY	The Self-Sufficient, The Wealthy
89	الْمُغْنِي	AL-MUGHNI	The Enricher
90	الْمَنِّعُ	AL-MANI'	The Withholder
91	الضَّارُّ	AD-DHARR	The Distresser
92	الْثَّافِعُ	AN-NAFI'	The Propitious, the Benefactor
93	النُّورُ	AN-NUR	The Light, The Illuminator
94	الْهَادِي	AL-HAADI	The Guide
95	الْبَدِيعُ	AL-BADEE'	The Incomparable Originator
96	الْبَاقِي	AL-BAAQI	The Ever-Surviving, The Everlasting
97	الْوَارِثُ	AL-WAARITH	The Inheritor, The Heir
98	الرَّشِيدُ	AR-RASHEED	The Guide, Infallible Teacher
99	الصَّبُورُ	AS-SABOOR	The Forbearing, The Patient

99 Noms d'Allah

99 Names of Allah

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|-------------------|----------------|---------------------------|
| 1. Ar-Rahman | 34. Al-Ghafoor | 67. Al-Ahad |
| 2. Ar-Rahim | 35. Ash-Shakur | 68. As-Samad |
| 3. Al-Malik | 36. Al-'Ali | 69. Al-Qadir |
| 4. Al-Quddus | 37. Al-Kabir | 70. Al-Muqtadir |
| 5. As-Salam | 38. Al-Hafiz | 71. Al-Muqaddim |
| 6. Al-Mu'min | 39. Al-Muqit | 72. Al-Mu'akhkhir |
| 7. Al-Muhaymin | 40. Al-Hasib | 73. Al-'Awwal |
| 8. Al-'Aziz | 41. Aj-Jalil | 74. Al-'Akhir |
| 9. Al-Jabbar | 42. Al-Karim | 75. Az-Zahir |
| 10. Al-Mutakabbir | 43. Ar-Raqib | 76. Al-Batin |
| 11. Al-Khaliq | 44. Al-Mujib | 77. Al-Wali |
| 12. Al-Bari' | 45. Al-Wasi' | 78. Al-Muta'ali |
| 13. Al-Musawwir | 46. Al-Hakim | 79. Al-Barr |
| 14. Al-Ghaffar | 47. Al-Wadud | 80. At-Tawwab |
| 15. Al-Qahhar | 48. Al-Majid | 81. Al-Muntaqim |
| 16. Al-Wahhab | 49. Al-Ba'ith | 82. Al-'Afuww |
| 17. Ar-Razzaq | 50. Ash-Shahid | 83. Ar-Ra'uf |
| 18. Al-Fattah | 51. Al-Haqq | 84. Al-Muqsit |
| 19. Al-'Alim | 52. Al-Wakil | 85. Aj-Jami' |
| 20. Al-Qabid | 53. Al-Qawee | 86. Al-Ghanee |
| 21. Al-Basit | 54. Al-Matin | 87. Al-Mughnee |
| 22. Al-Khafid | 55. Al-Walee | 88. Al-Mani' |
| 23. Ar-Rafi' | 56. Al-Hamid | 89. Ad-Darr |
| 24. Al-Mu'iz | 57. Al-Muhsi | 90. An-Nafi' |
| 25. Al-Muzil | 58. Al-Mubdi' | 91. An-Nur |
| 26. As-Sami' | 59. Al-Mu'eed | 92. Al-Hadi |
| 27. Al-Basir | 60. Al-Muhyee | 92. Al-Hadi |
| 28. Al-Hakam | 61. Al-Mumeet | 93. Al-Badi' |
| 29. Al-'Adl | 62. Al-Hayy | 94. Al-Baqi |
| 30. Al-Latif | 63. Al-Qayyum | 95. Al-Warith |
| 31. Al-Khabir | 64. Al-Wajid | 96. Ar-Rashid |
| 32. Al-Halim | 65. Al-Wahid | 97. As-Sabur |
| 33. Al-'Azim | 66. Al-Majid | 98. Malik Al-Mulk |
| | | 99. Zul-l-Jalal wal-Ikram |

THE 99 NAMES OF ALLAH

01 Ar-Rahman	34 Al-Ghafuur	67 Al-Ahad
02 Ar-Rahim	35 Ash-Shakuur	68 As-Samad
03 Al-Malik	36 Al-'Ali	69 Al-Qadir
04 Al-Quddus	37 Al-Kabeer	70 Al-Muqtadir
05 As-Salaam	38 Al-Hafidh	71 Al-Muqaddim
06 Al-Mu'min	39 Al-Muqit	72 Al-Muakhkhir
07 Al-Muhaymin	40 Al-Haseeb	73 Al-Awwal
08 Al-'Aziz	41 Aj-Jaleel	74 Al-Akhir
09 Al-Jabbar	42 Al-Kareem	75 Adh-Dhahir
10 Al-Mutakabbir	43 Ar-Raqeeb	76 Al-Batin
11 Al-Khaaliq	44 Al-Mujeeb	77 Al-Wali
12 Al-Baari	45 Al-Waasi	78 Al-Muta'ali
13 Al-Musawwir	46 Al-Hakim	79 Al-Barr
14 Al-Ghaffaar	47 Al-Waduud	80 At-Tawwab
15 Al-Qahhaar	48 Al-Majeed	81 Al-Muntaqim
16 Al-Wahhaab	49 Al-Ba'ith	82 Al-'Afuw
17 Ar-Razzaaq	50 Ash-Shaheed	83 Ar-Ra'uf
18 Al-Fattah	51 Al-Haqq	84 Malik-ul-Mulk
19 Al-'Alim	52 Al-Wakeel	85 Dhul Jalali
20 Al-Qaabid	53 Al-Qawi	wal Ikram
21 Al-Baasit	54 Al-Mateen	86 Al-Muqsit
22 Al-Khaafid	55 Al-Wali	87 Aj-Jami
23 Ar-Raafi	56 Al-Hameed	88 Al-Ghani
24 Al-Mu'izz	57 Al-Muhsi	89 Al-Mughni
25 Al-Mudhill	58 Al-Mubdi	90 Al-Mani
26 As-Sami	59 Al-Mu'id	91 Ad-Darr
27 Al-Basir	60 Al-Muhyi	92 An-Nafi
28 Al-Hakam	61 Al-Mumeet	93 An-Nur
29 Al-'Adl	62 Al-Hayy	94 Al-Hadi
30 Al-Lateef	63 Al-Qayyum	95 Al-Badi
31 Al-Khabeer	64 Al-Waajid	96 Al-Baqi
32 Al-Halim	65 Al-Maajid	97 Al-Warith
33 Al-'Adzheem	66 Al-Waahid	98 Ar-Rashid
		99 As-Sabuur

Manzil is a collection of Ayat and short Surah's from the Quran that are to be recited as a means of protection and antidote - Ruqya from Black Magic, Jinn, Witchcraft, Sihr, Sorcery, Evil Eye and the like as well as other harmful thing

The Manzil comprises the following verses of the Quran:

Surah Al-Fatihah (chapter 1): verses 1 to 7
Surah Al-Bakarah (chapter 2): verses 1 to 5, 163, 255 to 257, and 284 to 286
Surah Al-Imran (chapter 3): verses 18, 26 and 27
Surah Al-A'araf (chapter 7): verses 54 to 56
Surah Al-Israa (chapter 17): verses 110 and 111
Surah Al-Muminoon (chapter 23): verses 115 to 118
Surah Al-Saaffaat (chapter 37): verses 1 to 11
Surah Al-Rehman (chapter 55): verses 33 to 40
Surah Al-Hashr (chapter 59): verses 21 to 24
Surah Al-Jinn (chapter 72): verses 1 to 4
Surah Al-Kaafiroon (chapter 109): verses 1 to 6
Surah Al-Ikhlās (chapter 112): verses 1 to 4
Surah Al-Falaq (chapter 113): verses 1 to 5
Surah Al-Naas (chapter 114): verses 1 to 6

The entire manzil is prescribed to be read one or three times in one sitting. This may be performed once or twice a day, in the latter case once in the morning and once in the evening

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

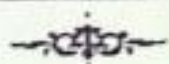
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ
الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا
الصِّرَاطَ السُّتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۝ هُدًى لِّلْمُتَّقِينَ ۝
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمِمَّا أُنزِلَ مِن قَبْلِكَ ۝ وَالَّذِينَ هُمْ يُوقِنُونَ ۝
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۝ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

وَالْهَكْمُ إِلَهُ وَاحِدٌ، لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ ۝



اللَّهُ لَا إِلَهَ إِلَّا هُوَ، الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ
سِنَةٌ وَلَا نَوْمٌ، لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ، مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ،
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ، وَلَا يُحِيطُونَ
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ
الْعَلِيُّ الْعَظِيمُ ۝ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ
الرُّشْدُ مِنَ الْغَيِّ، فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُوْمِنْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا،
وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا، يُخْرِجُهُمْ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَالَّذِينَ كَفَرُوا أَوْلِيَّاهُمْ

الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥٠﴾

— ﴿٥٠﴾ —

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا
مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَحَاسِبْكُمْ بِهِ اللَّهُ
فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٥١﴾ أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ
إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ أَمِنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥٢﴾ لَا يُكَفِّرُ اللَّهُ نَفْسًا إِلَّا
وَسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ

مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا إِنَّكَ أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٥

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شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ قَائِمًا بِالنِّسْبَةِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ٥

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قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ
تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ۖ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ
مَنْ تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥
تُولِجُ اللَّيْلَ فِي النَّهَارِ ۖ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ٥

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ تَ يُغْشِي
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ، وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ؕ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ؕ
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝ اَدْعُوا رَبَّكُمْ
تَضَرُّعًا وَخُفْيَةً ؕ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا ؕ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

— ﴿٢٢٢﴾ —

قُلْ اَدْعُوا اللَّهَ أَوْ اَدْعُوا الرَّحْمَنَ ؕ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَى ؕ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ
بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي
لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدِّينِ وَكَثِيرَةٌ مِّنَ النَّاسِ لَا يَعْلَمُونَ

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١٠٠﴾
فَتَعْلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ ﴿١٠١﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ
بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٠٢﴾
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٣﴾

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَاتِ صَفًا ﴿١٠٤﴾ فَالزَّجَرَاتِ زَجْرًا ﴿١٠٥﴾ فَالْثَلَاثِ
ذِكْرًا ﴿١٠٦﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿١٠٧﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿١٠٨﴾ إِنَّا زَيْنًا السَّمَاءِ الدُّنْيَا
بِزِينَةٍ الْكَوَاكِبِ ﴿١٠٩﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿١١٠﴾
لَا يَسْمَعُونَ إِلَى الْهَلَاكِ الْآخِلِ وَيُقَدِّفُونَ مِّنْ كُلِّ
جَانِبٍ ﴿١١١﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿١١٢﴾ إِلَّا مَنْ خِطَفَ
الْخَطْفَةَ فَاتَّبَعَهُ شَهَابٌ ثَاقِبٌ ﴿١١٣﴾ فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ

خَلَقْنَا أَمْرَ مَنْ خَلَقْنَا ۖ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ۝

— ﴿٢٠﴾ —

يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ
أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ۖ لَا تَنْفُذُونَ إِلَّا
بِسُلْطَنِ ۖ فَيَأْتِي الْآءَ رَبِّكُمَا تُكْذِبِينَ ۝ يُرْسِلُ عَلَيْكُمَا
شَوَاطِئَ مِنْ نَارٍ ۖ وَنُحَاسٍ فَلَا تَنْتَصِرُونَ ۖ فَيَأْتِي
الْآءَ رَبِّكُمَا تُكْذِبِينَ ۖ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً
كَالدِّهَانِ ۖ فَيَلِي ۖ الْآءَ رَبِّكُمَا تُكْذِبِينَ ۝
فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ۖ
فَيَأْتِي ۖ الْآءَ رَبِّكُمَا تُكْذِبِينَ ۝

— ﴿٢١﴾ —

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا
مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۖ وَتِلْكَ الْأَمْثَالُ
نَضَرُبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ۖ هُوَ اللَّهُ الَّذِي

لَا إِلَهَ إِلَّا هُوَ ۚ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ
الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ
سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

— ❦ —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا
إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ
فَأَمَّا بِهِ وَلَوْ نُشِرْكَ رَبَّنَا أَحَدًا ۖ وَآيَةٌ
تَعْلَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۖ
وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۖ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۖ لَا أَعْبُدُ مَا تَعْبُدُونَ ۖ وَلَا
أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا
أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۚ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۚ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۚ اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۚ وَلَمْ
يُولَدْ ۚ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۚ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۖ مِنْ شَرِّ مَا خَلَقَ ۖ وَ
مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۖ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ۖ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۚ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۖ مَلِكِ النَّاسِ ۖ إِلَهِ
النَّاسِ ۖ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۖ الَّذِينَ
يُوسِسُونَ فِي صُدُورِ النَّاسِ ۖ مِنَ الْإِخْتَةِ وَالنَّاسِ ۚ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ

Dua for Wealth with Blessing

اَللّٰهُمَّ اَكْثِرْ مَالِيْ وَوَلَدِيْ وَبَارِكْ لِيْ فِيمَا اَعْطَيْتَنِيْ

Allāhumma 'aksir mālee, wa waladee,
wa bārik lee feemā a'taytanee

O Allah, increase my wealth and offspring,
and bless me in what You have given me.

[Sahih al-Bukhari 6334, 6344, 6378, 6379]

Best duas when in trouble

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is none worthy of worship but You, glory is to You. Surely, I was among the wrongdoers. Laa 'ilaaha 'illaa 'Anta subhaanaka 'innee kuntu minadh-dhaalimeen. Surah Al-Anbiya - 21:87

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

O Allah, suffice (i.e. protect) me against them however You wish.
Allaahummak-fineehim bima shi'ta.
Muslim 4/2300.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allah is sufficient for us and the best of those on whom to depend.
Hasbunallaahu wa ni'amal-wakeel. Surah Al-Imran - 3:173

أَنِّي مَغْلُوبٌ فَأَتْتَصِرُ

"Indeed, I am overpowered, so help."
annee maghloobun fantasir. Surah Qamar 54:10

It was narrated from 'Aa'ishah (may Allah be pleased with her) that the Prophet (blessings and peace of Allah be upon him) used to say: *"Allahumma inni a'oodhu bika min al-kasali wa'l-harami wa'l-ma'thami wa'l-maghrami, wa min fitnat il-qabri wa 'adhaab al-qabri, wa min fitnat in-naari wa'adhaab in-naar, wa min sharri fitnat il-ghina, wa a'oodhu bika min fitnat il-faqri wa a'oodhu bika min fitnat il-maseeh id-dajjal* (O Allah, I seek refuge with You from laziness and old age, from sin and debt, from the trial of the grave and the punishment of the grave, from the trial of the Fire and the punishment of the Fire, and from the evil of the trial of wealth; I seek refuge with You from the trial of poverty, and I seek refuge with You from the trial of the Dajjal...) Narrated by al-Bukhaari (6368) and Muslim (589).

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

(Read 3 Times)

"A'udhu bi kalimat Allaah al-taammaat
min sharri ma khalaq

"I seek refuge in the Perfect Words of Allah from the evil of what He has
created."

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'oodhu bi kalimaa tillaa
hittaammaati
min sharri maa khalaq

(I seek refuge in the perfect words of Allah
from the evil of that which He has created)

Dua to get Everything

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ

HasbiAllahu la illaha illa Huwa, 'alayhi
tawakkaltu, wa Huwa Rabbul arshil adheem

Allah is sufficient for me. There is none worthy
of worship but Him.

I have placed my trust in Him, and He is the lord
of the Majestic Throne.

Seeking refuge in Allah from devils
[23:97-98]

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ

My Lord, I seek refuge in You from the
incitements of the devils

Rabbi aoothu bika min hamazatish shayateen

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge in You, my Lord, lest
they be present with me.

Wa aoothu bika rabbi an yahduroon

Surah Al-Mu'minoon - 23:97-98

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَ

الْمُؤْمِنُونَ كُلُّ أَمَّنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا

عُفِّرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا

وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا

تُؤَاخِذْنَا إِنْ لَيْسَ لَنَا بِإِثْمٍ وَلَا أَخْطَاؤَ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا

إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا

مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا إِنَّ

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Sa'id ibn al-Musayyib reported: Umar ibn al-Khattab, may Allah be pleased with him, said, "Verily, the supplication is suspended between the heavens and the earth. Nothing ascends from it until you send blessings upon your Prophet, peace and blessings be upon him."

Source: Sunan al-Tirmidhī 486 authentic due to external evidence according to Al-Albani. Umar(RA) would not have said such a thing unless he had heard it from the Prophet (peace and blessings of Allaah be upon him), because this is not a matter that can be worked out by means of human reasoning. It is mustahabb to send blessings upon the Prophet (PBUH) when making du'aa. Darood Ibraheem is most authentic Darood mentioned in Saheeh Bukhari.

🔗 Narrated `Abdur-Rahman bin Abi Laila:

Ka`b bin Ujah met me and said, "Shall I not give you a present I got from the Prophet?" `Abdur-Rahman said, "Yes, give it to me." I said, "We asked Allah's Messenger (ﷺ) saying, 'O Allah's Messenger (ﷺ)! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.' "

Durood E Ibrahim

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ،
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed
Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ،
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،

O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and
on the family of Ibrahim, You are Praiseworthy, Most Glorious.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ

Sayyidul Istighfar: The Best Dua for Allah's Forgiveness

Recite **once** in the Morning and **once** in the Evening

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ ،

O Allah, You are my Lord, none has the right to be worshipped except You,

خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ

You created me and I am Your servant, and I abide to Your covenant

وَوَعْدِكَ مَا اسْتَطَعْتُ ،

and promise [to honour it] as best I can,

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ،

I take refuge in You from the evil of which I committed

أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي

I acknowledge Your favour upon me and I acknowledge my sin,

فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ،

so forgive me, for verily none can forgive sins except You

"If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise and if somebody recites it at night with firm faith in it and dies before the morning he will be from the people of Paradise."

Sahih Al-Bukhari, Volume 8, Book 75, Number 318

“Ibn Taymiyyah (رحمة الله عليه) said,
“A calamity that turns you back to
Allah is better for you than a
bounty that makes you forget to
remember Allah.””

– [Tasliyat Ahl al-Masa'ib 1/175]

Dua of Prophet Muhammad (PBUH)

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي
هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي
فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا
مَعَادِي
وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ
وَأَجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

" O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil." Sahih Muslim, 2720

Hadith on Reciting Surat al-Ikhlās ten times

The Prophet, peace and blessings be upon him, said, “Whoever recites ten times, ‘Say: He is Allah, the One,’ a palace will be built for him in Paradise. Whoever recites it twenty times, two palaces will be built for him. Whoever recites it thirty times, three palaces will be built for him.”

Source: al-Mu’jam al-Awsaṭ lil-Ṭabarānī 281

Grade: Sahih (authentic)

The Prophet (peace and blessings of Allah be upon him) said: Whoever recites Qul huwa Allahu aḥad ten times, Allah will build for him a house in Paradise. (Sahih al-Jami’ al-Saghir, 6472).

Prophet (Sallallahu Alaihi wa Sallam) said: “If one recites ten times Surah al-Ikhlās, Allah will build a palace for him in the Paradise; and if one recites it twenty times, Allah will build two palaces in the Paradise and if one recites thirty times, Allah will build three palaces in the Paradise”. Umar said: ‘then we will increase in the number of our palaces, the Prophet (Sallallahu Alaihi wa Sallam) said: “Allah is the most generous” . Ibn Katheer said this is good Mursal narration).

Rasulullah (sallallahu’alayhi wasallam) said:

‘Whoever recites surah ikhlās ten times will receive a palace in Jannah in return, and who recites it twenty times will receive two palaces therein. Likewise, whoever recites this surah thirty times will get three palaces in Jannah.’

Sayyiduna ‘Umar (radiyallahu’anhū) commented: ‘By Allah! In that case we shall have lots of palaces (i.e, since we will recite this a lot).

Rasulullah (sallallahu’alayhi wasallam) replied:

‘Allah has abundant treasure.’

(Sunan Darimi, hadith: 3429)

Hafiz Ibn Kathir (rahimahullah) has graded this as good (mursalun jayyid)

(Tafsir Ibn Kathir, surah ikhlas)

It was narrated that Abu Umamah (رضي الله عنه) said: The Prophet (ﷺ) saw me moving my lips and he said to me: “What are you saying, O Abu Umamah?” I said: I am remembering Allah, O Messenger of Allah. He said: “Shall I not tell you of something better or greater than your dhikr of night and day or of day and night? You should say:

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ، سُبْحَانَ اللَّهِ عَدَدَ مَا فِي الْأَرْضِ، سُبْحَانَ اللَّهِ مِلْءَ مَا فِي الْأَرْضِ وَالسَّمَاءِ، سُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، سُبْحَانَ اللَّهِ مِلْءَ مَا أَحْصَى كِتَابُهُ، سُبْحَانَ اللَّهِ عَدَدَ كُلِّ شَيْءٍ، سُبْحَانَ اللَّهِ مِلْءَ كُلِّ شَيْءٍ

الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ، وَالْحَمْدُ لِلَّهِ مِلْءَ مَا خَلَقَ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا فِي الْأَرْضِ وَالسَّمَاءِ، وَالْحَمْدُ لِلَّهِ مِلْءَ مَا فِي الْأَرْضِ وَالسَّمَاءِ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ مِلْءَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلَّهِ مِلْءَ كُلِّ شَيْءٍ

Subhan'Allahi 'adada ma khalaqa, Subhan'Allahi mil'a ma khalaqa,
Subhan'Allahi 'adada ma fi'l-ardi, Subhan'Allahi mil'a ma fi'l-ardi wa's-sama',
Subhan'Allahi 'adada ma ahsa kitaabuhu, Subhan'Allahi mil'a ma ahsa
kitabuhu, Subhan'Allahi adada kulli shay'in, Subhan'Allahi mil'a kulli shay'in

Alhamdulillah 'adada ma khalaqa, wal-hamdulillahi mil'a ma khalaqa, wal-hamdulillahi 'adada ma fi'l-ardi wa's-sama', wal-hamdulillahi mil'a ma fi'l-ardi wa's-sama', wal-hamdulillahi 'adada ma ahsa kitaabuhu, wal-hamdulillahi mil'a ma ahsa kitabuhu, wal-hamdulillahi adada kulli shay'in, wal-hamdulillahi mil'a kulli shay'in

(Glory be to Allah the number of what He has created, Glory be to Allah filling what He has created, Glory be to Allah the number of what is in earth, Glory be to Allah filling what is in earth and heaven, Glory be to Allah amount of what is enumerated in His Book [Lowhill Mahfooth the Presevered Tablet], Glory be to Allah to what fills his book, Glory be to Allah to the amount of everything, Glory be to Allah to that which fills everything);

(Praise be to Allah to the amount of what He created, and praise be to Allah to the quantity that fills what He created, and praise be to Allah to the amount of what is in the earth and the heavens, and praise be to Allah to the quantity of what fills the earth and the heavens, and praise be to Allah to the amount of what is enumerated in His Book, and praise be to Allah to what fills in His Book, and praise be to Allah to the amount of everything, and praise be to Allah to that which fills everything.)

[Collected by Ahmad, Ibn Abi Duniya (This wording), Nisa'ee, Ibn Khuzaimah, Ibn Hibban and al-Hakim and he said 'Authentic upon the conditions of

Bukhari & Muslim' & authenticated by al-Albani in 'Saheeh Targheeb wa Tarheeb no. 1575]

(Note: There are a few wordings of this hadith and it's best to follow them all to apply the sunnah at its best. Please check the individual hadith books for the wordings)

—

Shaykh al-Albani said it is 'Saheeh lighayrihi' and collected by at-Tabarani with two chains one of which is Hasan and in his wording it says:

'Shall I not inform you of something that even if you spent the whole night persevering in it you would not be able to achieve it?'

I said: Of course.

The Messenger (ﷺ) said: Say:

الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى خَلْقُهُ، وَالْحَمْدُ لِلَّهِ عَلَى مَا فِي خَلْقِهِ، وَالْحَمْدُ لِلَّهِ مِلْءَ سَمَاوَاتِهِ وَأَرْضِهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلَّهِ مِلْءَ كُلِّ شَيْءٍ.
(وَتُسَبِّحُ مِثْلَ ذَلِكَ وَتُكَبِّرُ مِثْلَ ذَلِكَ)

Ahamdulillahi 'adada ma ahsa kitaabuhu, wal-hamdulillahi adada ma fi kitabihi, wal-hamdulillahi adada ma ahsa khalquhu, wal-hamdulillahi a'la ma fi khalqihi, wal-hamdulillahi mil'a samawatihi wa ardihi, wal-hamdulillahi adada kulli shay-in, wal-hamdulillahi mil'a kulli shay-in

(Praise be to Allah to the amount of what is enumerated in His Book, praise be to Allah to what fills in His Book, Praise be to Allah to the amount of what He created, praise be to Allah to the quantity that fills what He created, and praise be to Allah to the amount of what is in his heavens and his earth, praise be to Allah to the amount of everything, praise be to Allah to that which fills everything.)

(And glorify Allah (say Subhan'Allah) likewise and say Takbeer (say Allahu'Akbar) likewise.)

In another narration:

'learn these and teach those who follow you after you.'

[Collected by Nisa'ee in 'Amal al-Yuam wa Layla', Ibn Hibban in 'Saheeh' & Albaani in 'Silsilah Saheehah' No. 2578 and held it to be Hasan. But in other narrations of this Hadeeth al-Albani authenticated it, such as in 'Saheeh al-Jamia' no. 2615]

Subhan'Allahi 'adada ma khalafa,
Subhan'Allahi mil'a ma khalafa,
Subhan'Allahi 'adada ma fi'l-ardi,
Subhan'Allahi mil'a ma fi'l-ardi wa's-
sama', Subhan'Allahi 'adada ma ahsa
kitaabuhu, Subhan'Allahi mil'a ma
ahsa kitabuhu, Subhan'Allahi adada
kulli shay'in, Subhan'Allahi mil'a kulli
shay'in. Alhamdulillah 'adada ma
khalafa, wal-hamdulillahi mil'a ma
khalafa, wal-hamdulillahi 'adada ma
fi'l-ardi wa's-sama', wal-hamdulillahi
mil'a ma fi'l-ardi wa's-sama', wal-
hamdulillahi 'adada ma ahsa
kitaabuhu, wal-hamdulillahi mil'a ma
ahsa kitabuhu, wal-hamdulillahi
adada kulli shay'in, wal-hamdulillahi
mil'a kulli shay'in. **Alhamdulillah**
'adada ma ahsa kitaabuhu, wal-
hamdulillahi adada ma fi kitabihi, wal-
hamdulillahi adada ma ahsa
khalquhu, wal-hamdulillahi a'la ma fi
khalqihi, wal-hamdulillahi mil'a
samawatihi wa ardihi, wal-
hamdulillahi adada kulli shay-in, wal-
hamdulillahi mil'a kulli shay-in

وَتُسَبِّحُ مِثْلَ ذَلِكَ وَتُكَبِّرُ مِثْلَ ذَلِكَ

Allahuakbar, SubhanAllah

Minor Sins Will Be Forgiven

(Say This After Hearing The Adhan)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ
رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

(Ashhadu an la ilaha illallahu wahdahu la sharika lahu wa
anna Muhammadan 'abduhu wa rasuluhu, raditu billahi
rabban, wa bi-Muhammadin rasulan wa bil-Islami dinan)

**I bear witness that none has the right
to be worshipped but Allah, with no
partner or associate, and I bear witness
that Muhammad is His slave and
Messenger; I am content with Allah
as my Lord, Muhammad as my
Messenger and Islam as my religion.**

(Sahih Muslim 386 (851))

Narrated Jabir bin `Abdullah (رضي الله عنه):
The Messenger Of Allah (ﷺ) said:

"Whoever after listening to the Adhan says,

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ
آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا
مَحْبُودًا الَّذِي وَعَدْتَهُ

*Allahumma Rabba hadhihi-dda ` watit-tammah,
was-salatil qa'imah, ati Muhammadan
al-wasilata wal-fadilah, wa b `ath-hu maqaman
mahmudan-il-ladhi wa `adtahu'*

"O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)"

then my intercession for him will be allowed on the Day of Resurrection."

Sayyidul Istighfar: The Best Dua for Allah's Forgiveness

Recite **once** in the Morning and **once** in the Evening

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ ،

O Allah, You are my Lord, none has the right to be worshipped except You,

خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ

You created me and I am Your servant, and I abide to Your covenant

وَوَعْدِكَ مَا اسْتَطَعْتُ ،

and promise [to honour it] as best I can,

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ،

I take refuge in You from the evil of which I committed

أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي

I acknowledge Your favour upon me and I acknowledge my sin,

فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ،

so forgive me, for verily none can forgive sins except You

"If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise and if somebody recites it at night with firm faith in it and dies before the morning he will be from the people of Paradise."

Hisn al-Muslim 123

Allāhumma raḥmataka arjū
falā takilnī ilā nafsī ṭarfata `ayn,
wa aṣliḥ lī sha'nī kullah,
lā ilāha illā ant.

O Allah, I hope for Your mercy.
Do not leave me to myself even for the
blinking of an eye (i.e. a moment).
Correct all of my affairs for me.
There is none worthy of worship but
You.

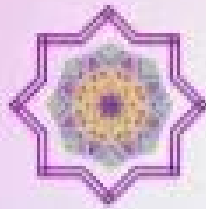
Reference:

Abu Dawud 4/324, Ahmad 5/42.

Al-Albani graded it as good in Sahih Abu
Dawud 3/959.

اللَّهُمَّ رَحْمَتَكَ أَرْجُو
فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ،
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ
لَا إِلَهَ إِلَّا أَنْتَ

Reference : Hisn al-Muslim 123



Hisnul Muslim

Dua during time of Distress / Anxiety /
Stress / Worry / Grief



اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى
نَفْسِي طَرْفَةَ عَيْنٍ وَ أَصْلِحْ لِي شَأْنِي
كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Allahumma rahmataka arjoo fa laa takilni
ilaa nafsi tarfat 'ayn wa aslih li sha'ni kullahu
laa ilaaha illa anta

O Allah, for Your mercy I hope, so do not
leave me in charge of my affairs even for the
blink of an eye; rectify all my affairs. There is
no god except You

Reference: Abu Dawood (5090) and Ahmad (27898)

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Contents

Introduction
Facing the Ka bah
Standing (Qiyaam)
The Intention (An-Niyyah)
The Takbeer
The Recitation (Al-Qiraa'ah)
The Bowing (Rukoo)
The Prostration (Sujood)
The Second Rak'ah
The Tashahhud
The Third and Fourth Rak'ahs
The Qunoot in the Witr Prayer
The Final Tashahhud
Supplicating Before the Salutation.
The Salutation and its Types
Appendix One - Soorah al-Faatihah
Glossary of Terms

Introduction

All praise is for Allaah. We praise Him, we seek His aid, and we ask for His forgiveness. We seek Allaah's refuge from the evils of ourselves and from our evil actions. Whomsoever Allaah guides then none can misguide him, and whomsoever Allaah misguides then none can guide him. I testify that none has the right to be worshipped except Allaah, alone, having no partner, and I testify that Muhammad is His slave and His Messenger. To proceed:

Then it was suggested to me that I should undertake an abridgement of my book, *Sifat Salaatin-Nabiyy ﷺ minat-Takbeer ilat-Tasleem Ka'annaka Taraahaa*, "A Description of the Prophet's ﷺ Prayer from the Takbeer to the Tasleem as if You Were Seeing It," and that I should shorten it and rephrase it for it to be more accessible to the common people.

So I saw this to be a favorable suggestion, and it agreed with what I myself had felt for a long time. I had also frequently heard such advice from brothers and friends. So this encouraged me to allocate to it a small part of my time which is crowded with knowledge related work and research. So I hastened, as far as my ability and efforts allowed, to carry out the suggestion, whilst asking the Guardian Lord, the One free of all imperfections and the Most High, that He should make it an action done purely and sincerely for His Face, and that He should cause it to be of benefit to my brother Muslims.

In it I have quoted some extra points of benefit additional to what is to be found in *Sifatus-Salaat*. These were matters that came to my attention and I saw that it would be appropriate to mention them in the abridgement.

I also gave particular attention to explaining some phrases occurring in some of the ahaadeeth and the adhkaar (words of remembrance of Allaah). I also provided major headings for each section, and also sub-headings for further clarification. Under these I quoted the points under discussion, numbered consecutively. Alongside each issue I quoted the ruling: whether it is a pillar (rukn) or an obligation (waajib). As for those matters about which I remained silent and did not mention a ruling, then they are from the Sunan¹, and some of them carry the possibility of being declared obligatory - however stating one or the other with certainty would conflict with what is befitting from scholarly research.

So the pillar (rukn) is that which is essential for completion of the affair that it falls within, being such that its absence necessitates that the action depending upon it is nullified. An example is the bowing (rukoo') in the Prayer - it is a pillar of it, and if it is absent then the Prayer is nullified.

The condition (shart) is like the pillar (rukn) except that it is something outside the action that is dependant upon it. An example is the ablution (wudoo) for the Prayer. Prayer is not correct without it.

The obligation (waajib) is that which has an established command in the Book or the Sunnah, but there is no proof that it is a pillar (rukn) or a condition (shart). One who carries it out is rewarded, and one who leaves it without valid excuse is punished. Just like it is the fard (obligation) and making a difference between the fard and the waajib is a newly invented use of terminology for which there is no proof.

¹ Sunan: pl. of sunnah, referring here to recommended actions established from the practice of the Prophet * [Trans. Note]

The sunnah is an action of worship that the Prophet ﷺ continually performed, either always doing it or usually doing it, but which he did not command in a manner causing it to be an obligation. It is such that one who carries it out is rewarded, but one who leaves it out is not punished or blameworthy.

As for the hadeeth that some blind-followers mention and attribute to the Prophet ﷺ, “Whoever leaves my sunnah will not receive my intercession,” then there is no basis for it from Allaah's Messenger ﷺ and whatever is not established as his ﷺ saying, then it is not allowed to attribute it to him ﷺ, for fear of falsely attributing something to him. As he ﷺ said, “Whoever falsely quotes me as saying that which I have not said-then let him take his sitting place in the Hell-Fire.”

Then it goes without saying that in it, just as in the original work, I do not restrict myself to any particular madhhab from the four followed madhhabs. Rather in it I followed the way of the people of the hadeeth: those who adhere to acceptance of every hadeeth that is established from the Prophet ﷺ. Because of this fact their position is stronger than the madhhabs of those besides them, and this is something witnessed to by the fair-minded people of every madhhab. Amongst those witnessing to this was Abul-Hasanaat al-Luknawee al-Hanafee who said, “How could that not be the case when they are the true inheritors of the Prophet ﷺ, and are the true representatives of his Religion. May Allaah raise us up amongst them, and cause us to die whilst having love for them and whilst following their way.”

And may Allaah have mercy upon Imaam Ahmad ibn Hanbal who said, ‘The Religion of Muhammad is the narrations (akhbaar)’ - what a fine means for the youth are the reports (aathaar). Do not turn away desiring other than the hadeeth and its people. For

opinion (ra'y) is night and the hadeeth is day. And perhaps a youth may be ignorant of where guidance lies whilst the sun has arisen and is shining brightly.'

Muhammad Naasirud-deen al-Albaanee
Damascus, 26th Safar 1392AH

FACING THE KA'BAH (Istiqbaalul-Ka'bah)

(1) If you stand, O Muslim, to pray - then face the direction of the Ka'bah, wherever you are, in obligatory Prayers and optional Prayers. This is one of the pillars of the Prayer, such that the Prayer is not valid without it.

(2) The obligation to face the direction of the Ka'bah is removed from a warrior having to pray the Fear Prayer and during severe fighting. It is also removed from one who is rendered incapable of it, such as one who is (very) ill, or one who is upon a ship, car or airplane and who fears that the Prayer time will reach its end. It is also removed from one who prays optional Prayer or the Witr Prayer upon a riding beast or vehicle. It is, however, preferable for him, if he is able, to turn it towards the Qiblah for the initial takbeer. After that it does not matter in which direction it turns.

(3) It is obligatory upon everyone who can actually see the Ka'bah to face it directly. As for those who cannot actually see it then they should face its direction.

THE RULING CONCERNING PRAYING TOWARDS A DIRECTION OTHER THAN THAT OF THE KA'BAH BY MISTAKE

(4) If a person prays towards other than the Qiblah due to the sky being cloudy or for any reason other than that, after having tried to the best of his knowledge and ability to face the correct direction, then his Prayer will be correct and he will not have to repeat it.

(5) However if a person whom he holds to be reliable comes to him whilst he is praying and informs him of the correct direction, then

he must immediately turn to the correct direction, and his Prayer will be correct.

STANDING (Qiyaam)

(6) It is obligatory that the person prays standing. This is a pillar (ruk'n) except for:

(i) The one who is praying the Fear Prayer or during severe fighting. In these circumstances it is permissible for him to pray whilst riding.

(ii) Also the one who is ill and the one who is unable to stand, he should pray sitting if he is able, or if not then whilst lying down.

(iii) Also the person praying Optional (Nafl) Prayer, he may pray whilst riding or whilst sitting if he wishes, and in this case he should perform rukoo' (bowing) and sujood (prostration) by lowering his head and likewise the sick. He should lower his head further for the prostration than for the bowing.

(7) It is not permissible for the person praying sitting to place something raised upon the ground to prostrate upon. Rather he should only make the movement for his prostration lower than that for his bowing, as we have already mentioned, this is what he does if he is unable to directly place his head upon the ground.

PRAYER ON A SHIP OR AIRPLANE

(8) It is permissible to pray the Obligatory Prayer upon a ship, and likewise in an airplane.

(9) A person may pray sitting in either of them if he fears that he will fall over.

(10) In the case of old age or bodily weakness, it is allowed for him during the standing to support himself against a pillar or with a stick.

(11) It is permissible to pray the voluntary Prayer during the night standing or even sitting without an excuse, and he can combine both of these. So he may pray and recite whilst sitting, and then shortly before the rukoo' he may stand and recite the few aayahs that remain for him whilst standing. Then he bows and prostrates, and then he does the same in the second rak'ah.

(12) If he prays sitting, he sits with his legs crossed, or in any manner of sitting that is comfortable for him.

PRAYER WHILST WEARING SHOES

(13) It is allowed for him to stand in Prayer barefooted, just as it is allowed for him to pray whilst wearing shoes.

(14) What is better is that he sometimes prays barefooted and sometimes prays wearing shoes, doing what is easy for him. So he should not force himself to wear them for the Prayer nor force himself to remove them. Rather if he happens to be barefooted he should pray barefooted, and if he is wearing shoes he should pray whilst wearing the shoes, unless a situation requires otherwise.

(15) If he does remove his shoes then he should not place them on his right-hand side, rather he should place them to his left as long as there is nobody praying to his left. Otherwise he should place

them between his feet². This order is authentically reported from the Prophet ﷺ.

PRAYING WHILST STANDING UPON THE PULPIT (MINBAR)

(16) It is allowed for the Imaam to pray upon an elevated place, such as the minbar - for the purpose of teaching the people. He stands upon it and says the takbeer³ and recites and bows upon it. Then he steps backwards in order to perform the prostrations on the ground at the foot of the pulpit. Then he can return to it and do in the second rak'ah the same as that which he did in the first.

² I say: This contains a subtle indication that he should not place them in front of him. This is an etiquette that is disregarded by the majority of those who pray, since you see them praying towards their shoes!

³ i.e., 'Allaahu Akbar,' meaning, 'Allaah is greater.' [Trans. Note]

THE OBLIGATION OF PRAYING TOWARDS A SUTRAH (BARRIER) AND OF BEING CLOSE TO IT

(17) It is obligatory that he prays towards a barrier (sutra). It makes no difference whether he is praying in a mosque or elsewhere, nor whether the mosque is large or small. This is because of the all-embracing statement of the Prophet , “Do not pray except towards a sutrah, and do not let anyone walk in front of you. So if a person insists (on trying to pass) then fight him, because he has an evil companion along with him,” meaning a devil.

(18) It is obligatory that he is close to it, since the Prophet ﷺ commanded that.

(19) Between his ﷻ place of prostration and the wall towards which he prayed there would be a space approximately wide enough for a sheep to pass through. So if one does likewise then he has carried out the closeness that is obligatory upon him.⁴

THE REQUIRED HEIGHT OF THE SUTRAH (BARRIER)

(20) It is obligatory that the height of the sutrah above the ground be at least a span or two spans, due to his saying, “If one of you places in front of him the like of the back-part of a camel-saddle⁵, then let him pray and not care about what passes beyond that.”

⁴ I say: We know from this that what the Muslims do in all mosques that I have seen in Syria and elsewhere with regard to praying in the middle of the mosque, far away from any wall or pillar, is nothing but negligence of the command and the practice of the Prophet *

⁵ Mu'khiratur-Rahl: It is the piece of wood placed at the back of the saddle, so the hadeeth contains an indication that it is not sufficient to use a line upon the ground. The hadeeth allowing that is not authentic.

(21) The person praying faces the sutrah directly. This is what is apparent from the command to pray towards the sutrah. As for the matter of moving slightly to the right or the left, so that he does not stand directly in line with it, then this is not authentically established.

(22) It is permissible to pray towards a staff stuck into the ground or its like, or towards a tree, or a pillar, or towards his wife who is lying upon the bed beneath the blanket, or towards his riding beast, even if it is a camel.

THE FORBIDDANCE OF PRAYING TOWARDS GRAVES

(23) It is not allowed to pray towards graves whatever the case, whether it be the graves of Prophets or anyone else besides them.

THE FORBIDDANCE OF PASSING IN FRONT OF A PERSON WHO IS PRAYING⁹ EVEN IN THE SACRED MOSQUE IN MAKKAH (AL. MASJIDUL-HARAAM)

(24) It is not allowed to pass directly in front of a person who is praying if he has a sutrah in front of him. There is no difference in this between al-Masjidul-Haraam and other mosques. The forbiddance applies equally to all of them, due to the generality of his ﷺ saying, "If the one who passes directly in front of a person knew the (sin) that was upon him, then he would rather stand and wait for forty than pass in front of him." Meaning, passing in between him and the place of his sutrah.⁶

⁶ As for the hadeeth that he * prayed at the outer edge of the area for tawaaf without any sutrah and the people were passing in front of him, then this is not authentic. Furthermore, it does not mention that they were passing between him and his place of prostration.

THE OBLIGATION OF PREVENTING ANYONE TRYING TO PASS IN FRONT OF YOU, EVEN IN THE SACRED MOSQUE IN MAKAAH

(25) It is not allowed for a person praying towards a sutrah to allow anyone to pass in front of him, due to the previous hadeeth, "... and do not let anyone walk in front of him ..." and his ﷺ saying, "If one of you prays towards something that screens him from the people, and someone wants to pass in front of him, then let him repel him by pushing him on the chest, and let him repel him as much as he can ... [and in a narration ... then let him fight him, for he is a devil]."

MOVING FORWARD TO PREVENT SOMEONE PASSING

(26) And it is allowed for him to take a step or more forwards in order to prevent an animal or a child from passing in front of him, so that they pass behind him.

THAT WHICH BREAKS / DISRUPTS THE PRAYER

(27) From the importance of the sutrah in Prayer is that it prevents the person's Prayer being nullified by the passing of that which will disrupt it. Contrary to the one who prays without a sutrah, since his Prayer will be nullified if an adult woman, or likewise a donkey, or a black dog passes in front of him.

THE INTENTION (an-Niyyah)

(28) The person who is going to pray must have in his heart the intention to pray that particular Prayer, be it the Obligatory Zuhr or 'Asr Prayer, or the sunnah Prayer's for them, for example. This is a condition (shart) or a pillar (rukn). As for expressing that upon the tongue, then it is an innovation (bid'ah), contrary to the sunnah.

This was not upheld by any of the Imaams followed by the blind-followers.

THE TAKBEER (Saying: `Allaahu Akbar')

(29) He begins the Prayer by saying:

اللَّهُ أَكْبَرُ

Allaahu Akbar Allaah is Greater.

This is a pillar (rukn), due to his saying, “The key to the Prayer is Purification. That which makes outside actions forbidden is the takbeer, and that which causes outside actions to become permissible is the tasleem⁷.”

(30) He should not raise his voice in saying the takbeer in any of the Prayers, unless he is an Imaam (leading others in prayer).

(31) It is allowed for the mu'adhdhin to repeat the takbeer of the Imaam in a louder voice in order for the people to hear it, as long as there is a need for that, such as the Imaam's being ill, having a weak voice, or there being a very large number of people praying behind him.

(32) The person following an Imaam in Prayer should not say the takbeer until the Imaam has finished saying it.

RAISING THE HANDS AND HOW IT IS TO BE DONE

(33) He should raise his hands whilst saying the takbeer or before it, or after it. All of these are established in the sunnah.

⁷ i.e., the saying of, `As-salaamu 'alaikum wa rahmatullaah ...' to complete the Prayer

(34) He should raise his hands with the fingers extended.

(35) He should raise his palms up to the level of his shoulders, and sometimes he should raise them even further, up to the level of his ear lobes.⁸

PLACING THE HANDS AND HOW IT IS TO BE DONE

(36) Then after the takbeer he should place his right hand upon his left hand, and this is from the practice (sunnah) of the Prophets, 'alaihimus-salaatu was-salaam, and Allaah's Messenger commanded his Companions with it. It is therefore not permissible to leave the hands hanging by one's sides.

(37) He should place his right hand upon his left hand, wrist and forearm.

(38) Sometimes he should grasp the left hand with the right hand.⁹

WHERE THE HANDS ARE TO BE PLACED

(39) He should only place his hands upon his chest. This applies equally to men and women.¹⁰

(40) It is not allowed to place the right-hand on the waist.

⁸ I say: As for actually touching the earlobes with the thumb then there is no basis for this in the Sunnah. Rather in my view it is something that incites misgivings.

⁹ As for the practice of combining both placing and grasping at one and the same time, as some late-comers hold to be good, then there is no basis for it.

¹⁰ I say: The placing of the hands anywhere else but the chest is either inauthentic

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

(da'eef). Or has no basis

HUMILITY AND ATTENTIVENESS (al-Khushoo') AND LOOKING AT THE PLACE OF PROSTRATION

(41) He must have humility and attentiveness in his Prayer, and should avoid everything that may divert his attention, whether it be designs or decoration. Nor should he pray when food that he desires has been served, nor whilst he is having to withhold urine or faeces.

(42) Whilst standing he should look towards the place of his prostration.

(43) He should not turn to the right or the left, since his turning aside will be something that Satan snatches away and steals from the person's Prayer.

(44) It is not allowed for him to raise his sight to the sky.

THE OPENING SUPPLICATION (Du'aa al-Istiftaah)

(45) Then he should begin by reciting one of the supplications established from the Prophet ﷺ, and they are many. The most well-known is:

Subhaanak-Allaahumma, wa biham-dika, wa tabaarakasmuka, wa ta'aalaa jadduka, wa laa ilaaha ghayruka

I declare You free and far removed from all imperfections, O Allaah, and all praise is for You. Blessed is Your Name. Great and Exalted is Your Kingdom. None has the right to be worshipped besides You.

The command for this is established, so one should be careful to do it.¹¹

THE RECITATION (al-Qiraa'ah)

(46) Then he must seek refuge with Allaah, the Most High, and it is an obligation, he will be sinful if he leaves it.

(47) The Sunnah is that he should sometimes say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَ نَفْخِهِ وَ نَفْثِهِ

A'oodhu billaahi min ash-Shaytaan-ir-Rajeem [min hamzihi, wa nafkhihi, wa nafthihi]

I seek refuge with Allaah from Satan, the Rejected One [from the insanity he brings about, from his arrogance and from his evil poetry].

(48) Or that he says:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَ نَفْخِهِ وَ نَفْثِهِ

A'oodhu billaah-is-Samee'-il-'Aleem min ash-Shaytaan-ir-Rajeem min hamzihi, wa nafkhihi, wa nafthihi

I seek refuge with Allaah, the All-Hearing, the All-Knowing, from Satan, the Rejected One, from the insanity he brings about, from his arrogance and from his evil poetry.

(49) Then he should say quietly, in both loud and silent Prayers:

¹¹ Whoever wishes to see the rest of the opening supplications then let him refer to Sifatus-Salaat, pp. 14-19 of the translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillaahir-Rahmaanir-Raheem

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

RECITING SOORAH AL-FAATIHAH

(50) Then he recites the whole of Soorah al-Faatihah, and (Bismillaah ...) is an aayah from it. This is a pillar (rukhn), and the Prayer will not be correct without it. So it is obligatory upon even those who do not know Arabic that they memorize it.

(51) But one who is still unable to recite it, then it is sufficient for him to say:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ
وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Subhaan-Allaah, wal-hamdulillaah, wa laa ilaaha illallaah, wallaahu Akbar, wa laa hawla wa laa quwwata illaa billaah

I declare Allaah free and far removed from all imperfections, and all praise is for Allaah, and Allaah is greater and no power except by the Will of Allah

(52) The Sunnah, when reciting it, is to read it aayah by aayah. One should pause after each aayah. So he says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir-Rahmaanir-Raheem

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

Then he pauses ... then he says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Hamdu lillaahi Rabbil-'Aalameen

All praise is for Allaah, the Lord of all the creation.

Then he pauses ... then he says:

الرَّحْمَنِ الرَّحِيمِ

Ar-Rahmaan-ir-Raheem

The Most Merciful, the Bestower of Mercy.

Then he pauses ... then he says:

مَلِكِ يَوْمِ الدِّينِ

Maaliki Yawmid-Deen

Owner of the Day of Recompense.

Then he pauses, he does likewise until he completes it.¹²

The whole of the Prophet's ﷺ recitation would be like this. He would stop at the end of each aayah, and not join it together with the aayah after it, even if they were connected in meaning.

¹² The whole of Soorah al-Faatihah can be seen in Appendix One

(53) It is permissible to recite either “Maaliki” ... **Owner** of the Day of Recompense, or “Maliki” ... **King** of the Day of Recompense.

THE RECITATION OF SOORAH AL-FAATIAH BY ONE WHO IS PRAYING ALONG WITH AN IMAAM

(54) It is obligatory that the one praying behind an imaam also recites it in quiet Prayers. He should also recite it in loud Prayers if he cannot hear an imaam reciting, or if it happens that the imaam remains silent after his own recitation in order to enable the follower to recite it. However, it is our view that this period of silence is not established from the Sunnah.¹³

THE RECITATION AFTER SOORAH AL-FAATIAH

(55) It is from the Sunnah that after reciting al-Faatihah, he recites another Soorah - even in the Funeral Prayer, or that he recites some aayahs, in the first two rak'ahs.

(56) He may sometimes lengthen the recitation after it and shorten it at other times, due to the needs of travel, having a cough and cold, being ill or due to the crying of a child.

(57) The length of recitation will vary according to the different Prayers. So generally, the recitation in the Dawn (Fajr) Prayer is longer than the recitation in any of the other Prayers. Next comes the Zuhr, then the 'Asr and the Maghrib, then the 'Ishaa.

(58) The recitation in the (optional) Night Prayer (Salaatul-Layl) is longer than any of those.

¹³ I say: I have mentioned the evidence used by those who support it, along with its rebuttal in Silsilatul-Ahaadeethid-Da'eefah, nos. 546 and 547

(59) The Sunnah is also to make the recitation in the first rak'ah longer than the recitation in the second rak'ah.

(60) Also that he makes the recitation in the last two rak'ahs shorter than that in the first two, by about a half.¹⁴

RECITING SOORAH AL-FAATIHAH IN EVERY RAK'AH

(61) It is obligatory that he recites al-Faatihah in every rak'ah.

(62) It is from the Sunnah that he sometimes recites something in addition to it in the last two rak'ahs also.

(63) It is not allowed for the imaam to prolong the recitation more than what occurs in the Sunnah. By doing so he would cause difficulty to some of those who may be praying behind him, such as old people, sick people, nursing mothers and those who have needs to attend to.

LOUD AND QUIET RECITATION

(64) He should recite aloud in the Dawm (Fujr) Prayer, the Jumu'ah Prayer, the two 'Eid Prayers, the Prayer for seeking rain, the Eclipse Prayer and in the first two rak'ahs of the Maghrib and 'Ishaa Prayers. He should recite quietly in the Zuhr and 'Asr Prayers, in the third rak'ah of the Maghrib Prayer and the last two rak'ahs of the 'Ishaa Prayer.

(65) It is permissible for the Imaam sometimes to recite an aayah loud enough to be heard by the people in the quiet Prayers.

¹⁴ For the details of this chapter, refer, if you wish, to Sifatus-Salaat, (pp. 25-39 of the translation).

(66) As for the Witr Prayer and the Prayer during the night (Salaatul-Layl), then he should sometimes recite quietly in it, and recite loudly at other times. However, his voice should only be raised moderately.

RECITING THE QUR'AAN SLOWLY (AND BEAUTIFULLY)

(67) The Sunnah is that he recites the Qur'aan slowly. He should not recite it quickly or hurriedly. Rather, his recitation should be clear and each letter distinguishable. He should also beautify the Qur'aan with his voice, and recite it in a beautiful and good manner, whilst abiding by the rulings that are well-known to scholars of recitation. He may not recite it in newly innovated tones, nor in the manner of singing.

CORRECTING THE IMAAM

(68) It is prescribed for the one praying behind an imaam that he corrects him if he becomes mixed up in his recitation.

THE BOWING (RUKOO')

(69) When he has finished reciting he remains silent for a moment, long enough to return his breathing to normal.

(70) Then he raises his hands, in the manner described previously with regard to the initial takbeer (point nos. 33, 34 and 35).

(71) He also says the takbeer (i.e., Allaahu Akbar), and this is obligatory.

(72) Then he performs the rukoo' (i.e., bows) in such a manner that all his joints are settled, and each part of the body is at rest. This is a pillar (rukn).

HOW THE BOWING (RUKOO') IS PERFORMED

(73) He should place his hands firmly upon his knees. He should spread his fingers, as if he were grasping his knees. All of this is obligatory.

(74) He should stretch out his back and make it level, such that if water were to be poured upon it, then it would settle upon it. This is an obligation.

(75) He should neither cause his head to droop lower than his back, nor should he raise it above it. Rather he should make it level with his back.

(76) He should keep his elbows (straight and) apart from his sides.

(77) He should say in his rukoo':

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rabbee al-'Azeem

I declare my Lord, the Supreme, free and far removed from all imperfections.¹⁵

Saying it three times, or more.

¹⁵ There are other sayings that can be said with this pillar (rukn). Some are long, some are medium length and some are short. Refer to Sifatus-Salaat, Eng. transl. pp. 44-46

(78) From the Sunnah is that he makes the pillars of equal length. So he should make his rukoo', his sujood (prostration), and his sitting between the two prostrations of similar length.

(79) It is not allowed for him to recite the Qur'aan in the rukoo' (bowing), nor in the sujood (prostration).

STRAIGHTENING UP FROM THE RUKOO'

(80) Then he must raise up and straighten his back from the rukoo'. This is a pillar.

(81) He must say, while raising his back:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' Allaahu liman hamidah

Allaah listens and responds to the one who praises Him.
This is an obligation.

(82) He should raise his hands when he rises up, in the manner that has preceded (point nos. 33, 34 and 35).

(83) Then he should stand straight up and remain still, such that every bone returns to its place. This is a pillar.

(84) He should say while standing:

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanaa wa lakal-hamd
O our Lord! And all praise is for You.¹⁶

This is obligatory upon everyone praying, even if he is praying behind an imaam¹⁷, since it is the saying prescribed for this standing position. As for the saying, then it is the saying prescribed to be said whilst rising.

(85) He should make this standing about as long as the rukoo' (bowing), as has preceded.

THE SUJOD (PROSTRATION)

(86) Then he says:

الله أكبر

Allaahu Akbar

Allaah is Greater.

and this is an obligation.

(87) And he should raise his hands, sometimes.

PLACING THE HANDS FIRST WHEN PROSTRATING

(88) Then he prostrates, placing his hands upon the ground before his knees. This is what Allaah's Messenger commanded, and it is what is established from his practice. He also forbade the people

¹⁶ There are other sayings that can be said here. Refer to Sifat-us-Salaat, (Eng. transl. pp. 47-50).

¹⁷ It is not prescribed to place one hand upon the other during this standing, since that is not reported. If you wish you may see further discussion of this in Sifat-us-Salaat (Eng. transl. pp. 50-51).

from kneeling down in the manner that the camel kneels, and the camel places its knees -which are its fore-legs - first.

(89) So when he prostrates, and it is a pillar, he should rest upon his palms, and extend together.

(90) He should keep his fingers them.

(91) And point them towards the qiblah (direction of Prayer).

(92) And he should place his palms level with his shoulders.

(93) And sometimes he places them level with his ears.

(94) And he must lift his elbows away from the ground. This is obligatory. He is not allowed to spread them on the ground in the manner of the dog.

(95) He must place his nose and his forehead firmly upon the ground, this is a pillar.

(96) He must also place his knees firmly on the ground.

(97) And likewise his toes.

(98) His feet should be placed upright on the ground. All of these are obligatory.

(99) The tips of his toes should be pointed towards the qiblah (direction of Prayer).

(100) And his heels should be joined together.

BEING SETTLED IN THE PROSTRATION

(101) It is obligatory that he is settled in his prostration. This comes about by his resting equally on each of the parts of the body that touch the ground when prostrating. These are: the forehead and the nose - together, the two palms, the two knees and the toes of each foot.

(102) So whoever settles in his prostration in this manner, then he has certainly attained the stillness necessary. This stillness (itmi'naan) in the prostration is a pillar also.

(103) He should say in it:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana Rabbee al-A' laa

I declare my Lord, the Most High, free and far removed from all imperfections.

three times or more.¹⁸

(104) It is recommended to supplicate to Allaah as much as possible while in prostration, since it is a time most suitable for the acceptance of supplications.

(105) He should make his prostration about as long as his bowing, as has preceded.

(106) It is allowed to prostrate upon the earth, or upon something placed upon the ground such as a garment, a carpet, a mat and the like.

¹⁸ There are other sayings that can be said in it, and you can refer to them in, Sifatus-Salaat, Eng. Transl., pp. 55-57

(107) It is not allowed to recite the Qur'aan in prostration.

**SITTING UPON THE LEFT FOOT LAID FLAT (AL-IFTIRAASH)
AND SITTING UPON THE RAISED HEELS (AL-IQ'AA`) IN
BETWEEN THE TWO PROSTRATIONS**

(108) Then he raises up his head, saying the takbeer (i.e., Allaahu Akbar). This is an obligation.

(109) He raises his hands at this point, sometimes.

(110) Then he sits with calmness, such that every bone settles in its place. This is a pillar.

(111) He should lay his left foot flat beneath him and sit upon it. This is an obligation.

(112) He sets his right foot upright upon the ground.

(113) He should make the toes of his right foot point towards the qiblah (direction of Prayer).

(114) It is also permissible to sit upon the heels (al-Iq'aa`) sometimes. He does this by sitting upon his heels with both feet upright.

(115) He says in his sitting:

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاجْبُرْنِي ، وَارْفَعْنِي
وَعَافِنِي وَارْزُقْنِي

*Allaahumma-ghfirlee, warhamnee, wajburnee, warfa'nee, wa'aafinee,
warzuqnee*

O Allaah forgive me, and have mercy upon me, and suffice me, and
raise my rank, and grant me safety and well-being, and grant me
provision.

(116) And if he wishes he may (instead) say:

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي

Rabbi-ghfirlee, Rabbi-ghfirlee

O my Lord, forgive me! O my Lord, forgive me!

(117) And he should prolong this sitting until it becomes of similar
length to his prostration.

THE SECOND PROSTRATION

(118) Then he says:

اللَّهُ أَكْبَرُ

Allaahu Akbar

Allaah is Greater.

and this is an obligation.

(119) And he raises his hands with this takbeer, sometimes.

(120) And he performs the second prostration, and this is a pillar
also.

(121) He does in the second prostration that which he did in the first.

SITTING AT REST (JILSATUL-ISTIRAAHAH)

(122) So when he raises his head up from the second prostration, and he intends to get up to perform the second rak'ah, then he says:

اللَّهُ أَكْبَرُ

Allaahu Akbar

Allaah is Greater.

and this is an obligation.

(123) And he raises his hands, sometimes.

(124) And he (briefly) sits upright, sitting upon his left foot, such that every bone returns to its place, before standing.

THE SECOND UNIT OF PRAYER (RAK'AH)

(125) Then he gets up, supporting himself upon the ground with his fists clenched, like one who clenches his fists when kneading dough. So he stands up for the second rak'ah, and this is a pillar.

(126) He does in the second rak'ah the same as he did in the first.

(127) Except that he does not recite, "The Opening Supplication," (i.e., Du'aa al-Istiftaah) in it.

(128) He should make the second rak'ah shorter than the first rak'ah.

SITTING FOR THE DECLARATION OF FAITH (TASHAHHUD)

(129) So when he finishes the second rak'ah he sits to perform the tashahhud. This is obligatory.

(130) And he sits upon the left foot laid flat, as preceded with regard to the sitting between the two prostrations.

(131) However it is not allowed to sit upon the two heels for this sitting.

(134) It is not allowed for him to sit whilst resting upon his hand, especially the left hand.

AGITATING THE FOREFINGER AND FIXING ONE'S SIGHT UPON IT

(135) He should clench all the fingers of his right hand, placing his thumb onto his middle finger sometimes.

(136) At other times he may make a circle with his thumb and middle finger together.

(137) He should point his forefinger towards the qiblah (Direction of Prayer).

(138) He should fix his gaze upon his forefinger.

(139) And he should agitate it, making supplication with it, from the start to the end of the tashahhud.

(140) He should not point with his left forefinger.

(141) He does all of this in every tashahhud.

THE WORDING FOR THE TASHAHHUD AND THE SUPPLICATION AFTER IT

(142) The tashahhud is obligatory. If he forgets it, then he should perform two extra prostrations for forgetfulness (Sajdatus-Sahw) at the end of the Prayer.

(143) Its wording is:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَى النَّبِيِّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-Tahiyyaatu lillaahi, was-Salwaatu, wat-Tayyibaatu. As-Salaamu 'alan-Nabee', wa rahmatullaahi wa barakaatuh. As-Salaamu 'alaynaa wa 'alaa 'ibaad-illaah-is-Saaliheen. Ashhadu an laa ilaaha illAllaah, wa ashhadu anna Muhammadan ' abduhu wa rasooluh

Words of Praise and glorification are for Allaah alone, and Prayers and acts of worship, and pure words and attributes. May Allaah send peace and security upon the Prophet¹⁹, and may Allaah's Mercy and Blessings be upon him. May Allaah send peace and security upon us, and upon all of Allaah's righteous servants. I bear

¹⁹ This is what it is prescribed to say after the death of the Prophet * and this wording is established in the tashahhud of Ibn Mas'ood, 'Aa'ishah, Ibn az-Zubayr and Ibn 'Abbaas. So whoever wishes may refer to my book Sifatus-Salaat, (Eng. transl. p. 68).

witness that none has the right to be worshipped except Allaah, and I bear witness that Muhammad is His Slave and Messenger.²⁰

(144) After this he should supplicate for blessings upon the Prophet ﷺ saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allaahumma Salli 'alaa Muhammad, wa 'alaa Aali Muhammad, kamaa sallayta 'alaa Ibraaheem, wa 'alaa Aali Ibraaheem, innaka Hameedun Majeed. Allaahumma baarik 'alaa Muhammad, wa 'alaa Aali Muhammad, kamaa baarakta 'alaa Ibraaheem, wa 'alaa Aali Ibraaheem, innaka Hameedun Majeed.

O Allaah! Extol and honor Muhammad and the true followers of Muhammad, just as You extolled and honored Ibraaheem and the righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor. O Allaah! Send continual blessings upon Muhammad and upon the true followers of Muhammad, just as You sent blessings upon Ibraaheem and upon the righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor.

(145) And if you wish to say it in shorter form, then say:

²⁰ I have mentioned other wordings of the tashahhud in my book (Eng. transl. pp. 67-70), and that which I have mentioned here is the most authentic

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allaahumma Salli 'alaa Muhammad, wa 'alaa Aali Muhammed, wa baarik 'alaa Muhammad, wa 'alaa Aal Muhammad, kamaa sallayta wa baarakta ' alaa Ibraaheem wa 'alaa Aali Ibraaheem, innaka Hameedun Majeed.

O Allaah! Extol and honor Muhammad and the true followers of Muhammad, and send continual blessings upon Muhammad and upon the true followers of Muhammad, just as You extolled and honored and sent blessings upon Ibraaheem and upon the righteous offspring of Ibraaheem. Indeed, You are deserving of all praise, Perfect in Glory and Honor.

(146) Then he may choose, in this tashahhud, any of the reported supplications that please him, and supplicate to Allaah with that.

THE THIRD AND FOURTH RAK'AHs

(147) Then he says:

اللَّهُ أَكْبَرُ

Allaahu Akbar

Allaah is Greater.

and this is an obligation. The Sunnah is that he says it whilst he is sitting.

(148) And he raises his hands, sometimes.

(149) Then he gets up to pray the third rak'ah, and it, like the rak'ah coming after it, is a pillar.

(150) He does the same when he wants to get up for the fourth rak'ah.

(151) However before getting up, he should sit up straight, sitting upon his left foot, such that every bone returns to its place.

(152) Then he stands by supporting himself upon his hands, just as he did in getting up for the second rak'ah.

(153) In each of the third and fourth rak'ahs he recites Soorah al-Faatihah, and this is obligatory.

(154) Sometimes he may also recite an aayah or more in addition to it.

**AL-QUNOOT (SPECIAL INVOCATION) FOR A CALAMITY
AND WHEN IT IS TO BE SAID**

(155) It is from the Sunnah that he performs a special invocation, and supplicates for the Muslims when some calamity strikes them.

(156) It is to be said after the bowing (rukoo'), after he has said:

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanaa wa lakal-hamd

O our Lord! And all praise is for You.

(157) There is no set supplication for this; rather he makes whatever supplication is suited to the specific calamity.

(158) He should raise his hands whilst making this supplication.

(159) If he is an imaam leading the people in Prayer, he should raise his voice with his supplication.

(160) Those who are praying behind him should say 'Aameen,' meaning, 'O Allaah, respond to it!'

(161) So when he finishes it he should say the takbeer:

اللَّهُ أَكْبَرُ

Allaahu Akbar

Allaah is Greater.

and perform the prostration.

THE QUNOOT (INVOCATION) IN THE WITR PRAYER²¹ ITS PLACE AND WORDING

(162) As for the invocation (qunoot) for the Witr Prayer, then it is prescribed to say it occasionally.

(163) It should be said before the rukoo', contrary to the invocation at the time of a calamity.

(164) He should make the following supplication:

²¹ Witr: the odd-numbered rak'ah(s) said at the end of the (optional) Night Prayer

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي
 فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ،
 فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ ، وَلَا
 يَعِزُّ مَنْ عَادَيْتَ ، تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ لَا مَنَجَا مِنْكَ إِلَّا
 إِلَيْكَ

Allaahum-mahdinee feeman hadayta, wa ' aafinee feeman ' aafayta,
 wa tawallanee feeman tawallayta, wa baarik lee feemaa a'tayta, wa
 qinee sharra maa qadayta, fa innaka taqdee wa laa yuqdaa 'alayka.
 Wa innahu laa yadhilla man waalayta, wa laa ya'izzu man '
 aadayta. Tabaaraakta rabbanaa wa ta'aalayta. Laa manjaa minka
 illaa ilayka

O Allaah! Continually guide me and make me amongst those
 whom You have guided, and make me one of those whom You
 save and secure from all evils. And make me one of those whom
 You love, and whose affairs You take care of. And grant me
 blessing in all that You have given me, and save me from the evil of
 what You have decreed, for You alone decree, and none can
 contradict Your Decree. None can humiliate those whom You have
 befriended, nor will those who are enemies of You ever have
 dignity and honor. Blessed are You, O our Lord, and Exalted. There
 is no way to flee for safety from You except by fleeing towards You.

(165) Then he should perform the bowing (rukoo') and the two
 prostrations (sujood), as has proceeded.

**THE FINAL TASHAHHUD AND SITTING WITH ONE'S LEFT
 HIP RESTING UPON THE GROUND (AT-TAWARRUK)**

(166) Then he should sit for the final tashahhud, and both are obligatory.

(167) He should do in it what he did in the first tashahhud.

(168) Except that in it he sits with his left hip resting upon the ground, and with both his feet on his right-side. He places his left foot beneath his right shin.

(169) His right foot should be placed upright upon the ground.

(170) And it is allowed to lay it down flat, sometimes.

(171) He should lean heavily upon his left knee with his palm, supporting himself in that manner.

THE OBLIGATION OF SUPPLICATING FOR BLESSINGS UPON THE PROPHET (AS-SALAATU 'ALAN-NABEE AND OF SEEKING ALLAAH'S REFUGE FROM FOUR THINGS

(172) It is obligatory that he supplicates for blessings upon the Prophet ﷺ in this tashahhud, and we have mentioned some wordings for this in the section on the first tashahhud (point nos. 145 and 146).

(173) He must seek Allaah's refuge from four things, saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ،
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

Allaahumma innee a'oodhu bika min ' adhaabi jahannam, wa min ' adhaabil-qabr, wa min fitnatil-mahyaa wal-mamaat, wa min sharri fitnatil-maseehid-Dajjaal

O Allaah! I seek refuge with You from the punishment of Hell-Fire, and from the Punishment of the Grave, and from the Trials of Living and Dying, and from the Evil Trials of the False Messiah (Dajjaal).²²

SUPPLICATING (DU'AA) BEFORE THE SALUTATION (SALAAM)

(174) Then he may supplicate for himself with whatever supplication he wishes from the supplications established in the Book and the Sunnah. There are very many, so if he has not memorised anything from them, then he may supplicate with whatever du'aa is easy for him, from that which will benefit him in his Religion or his worldly life.

THE SALUTATION (AT-TASLEEM) AND ITS TYPES

(175) Then he should give salutations to his right side, and this is a pillar, turning his face such that the whiteness of his right cheek can be seen.

(176) He then gives salutations to his left side, turning his face such that the whiteness of his left cheek can be seen, even if it is the Funeral Prayer.

²² The 'Trials of Living ...' are that which a person encounters in life with regard to being enticed by the worldly life and the desires to which it gives rise. The 'Trials of dying ...' are the trials of the grave, and the questioning by the two Angels. And the 'Trials of the False Messiah (Dajjaal) ...' are the supernatural occurrences that will happen at his hands; things that will lead many people to go astray, to follow him and accept his claim to divinity

(177) The imaam leading others in Prayer, should raise his voice with the salutation except when performing the Funeral Prayer.

(178) There are a number of ways of giving the salutations.

(a) To say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-Salaamu 'alaykum wa rahmatullaahi wa barakaatuh

May Allaah grant you peace and security, and may His Mercy and Blessings be upon You.

to his right, and:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-Salaamu 'alaykum wa rahmatullaah

May Allaah grant you peace and security, and may His Mercy be upon you.

to his left.

(b) To say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-Salaamu 'alaykum wa rahmatullaah

May Allaah grant you peace and security, and may His Mercy be upon you.

to his right and left.

(c) To say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-Salaamu 'alaykum wa rahmatullaah

May Allaah grant you peace and security, and may His Mercy be upon you.

to his right and:

السَّلَامُ عَلَيْكُمْ

As-Salaamu 'alaykum

May Allaah grant you peace and security.

to his left.

(d) To give a single salutation facing forwards, and turning slightly to the right, saying:

السَّلَامُ عَلَيْكُمْ

As-Salaamu 'alaykum

May Allaah grant you peace and security.

O brother Muslim! This is what I have been able to do with regard to “The Abridgement of the Prophet's ﷺ Prayer Described.” I have striven to make it easily understandable, so that it should be clear to you and so that you may picture it as if you were seeing it with your (own) eyes. So if you perform the Prayer in the manner that I have described to you, from the Prayer of the Prophet ﷺ, then I hope that Allaah, the Most High, will accept it from you, because in that case you will be putting into practice the saying of the Prophet ﷺ, “Pray as you have seen me praying.”

Then along with this it is upon you that you do not forget the importance to be given to praying with an attentive heart, and to praying with humility and submissiveness (khushoo'), since this is the major goal of the servant's standing before Allaah, the Most High, in Prayer.

So in accordance with the level of your fulfillment of what I have described to you, concerning humility, attentiveness and adherence to the manner in which the Prophet ﷺ prayed, will be your attainment of the desired fruit indicated by our Lord, the Blessed and Most High, in His Saying:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“Indeed, the Prayer prevents immorality and sin”²³

So in conclusion I ask Allaah, the Most High, that He accepts our prayers, and the rest of our actions, and that He saves the reward of them for us on that Day when we shall meet Him ...

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“The Day when neither wealth nor sons will avail - except one who meets Allaah with a heart free of associating anything in worship with Him.”²⁴

*And all praise is for Allaah,
the Lord and Sustainer of all creation.*

²³ Soorah al-Ankaboot (29):45

²⁴ Soorah ash-Shu'araa (26):88-81

Appendix One
Soorah al-Faatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir-Rahmaanir-Raheem

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Hamdu lillaahi Rabbil-'Aalameen

All praise is for Allaah, the Lord of all the creation.

الرَّحْمَنِ الرَّحِيمِ

Ar-Rahmaan-ir-Raheem

The Most Merciful, the Bestower of Mercy

مَلِكِ يَوْمِ الدِّينِ

Maaliki Yawmid-Deen

Owner of the Day of Recompense

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaaka na'budu wa iyyaaka Nasta'een

You alone do we worship, and You alone do we ask for help

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdinas-Siraatal-Mustaqeem

Guide us to the Straight Way

صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Siraat-al-Ladheena an'amta 'alaihim ghayril-maghdoobi 'alaihim wa lad-Daalleen.

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews) nor of those who went astray (such as the Christians).

Glossary of Terms

Aayah (pl. Aayaat): An aayah of the Qur'aan composed of a number of words that occur together.

Ahlul-Bid'ah: The People of Innovation, those people who introduce matters - whether beliefs, actions or principles - into the religion which do not belong in it and which the Messenger and his Companions were not upon.

Ahlul-Kalaam: The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the Sunnah, and therefore went astray.

Ahlus-Sunnah wal-Jamaa'ah: Those who hold fast to that which the Prophet ﷺ and his Companions were upon with regards to 'aqeedah (belief), manhaj (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects such as the Khawaarij, the Mu'tazilah, the Ash'ariyyah, the Soofiyyah and their likes.

'Allaamah: A title given to someone who is distinguished in his learning and knowledge of the religion.

'Aqeedah: The principles and specific details of belief that one holds in his heart.

Ashaabul-Hadeeth: The People of Hadeeth, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief. As opposed to Ahlul-Kalaam and Ahlul-Bid'ah who rely upon other than this.

Athar (pl. Aathaar): Literally, a remnant or trace. It means a narration from the Prophet ﷺ or from the Companions, the Taabi'een or those after them.

Bid'ah: An innovation, something having no precedence from the Prophetic Sunnah.

Dalaalah: Misguidance

Dhaahir: Apparent, manifest

Eemaan: The correct Islamic belief, which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can increase and decrease.

Faqeeh: Someone who has good understanding of the religion, of the texts of the Book and the Sunnah and who can derive rulings from them.

Fiqh: The understanding and application of the Sharee'ah as derived from the Qur'aan and the Sunnah.

Haafidh: A preserver of the Qur'aan and Hadeeth.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allaah ﷺ, his actions, his silent approvals or any descriptions of him.

Hasan: In the Science of Hadeeth, a good and acceptable hadeeth.

Haqeeqah: Real, in reality (as opposed to metaphorically).

'Ilmul-Hadeeth: The Science of Hadeeth, which is involved with separating the correct and true ahaadeeth from the weak and fabricated ones.

Ijmaa': Consensus, the agreement of the Companions of the Messenger upon an issue, and the agreement of the Scholars of Ahlus-Sunnah wal-Jamaa'ah upon an issue.

Imaam: One who leads in prayer, in terms of knowledge or fiqh. Also a leader of a state.

Jamaa'ah: The body of Muslims, which is united upon adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafaa): The leader of the Muslim Ummah.

Khilaafah: The Muslim State, which is based upon the beliefs, actions and methodology of the Messenger ﷺ and His Companions.

Khutbah: A sermon (i.e., the khutbah of Jumu'ah)

Kufr: Disbelief.

Madhhab (pl. Madhaahib): A way or a school of thought.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his Religion.

Mu'min: A Believer

Muhaddith: Someone well versed in the Science of Hadeeth and all its branches and who is able to separate the correct from the false ahaadeeth.

Mushaf: The printed Qur`nan.

Mushrik: A pagan, one who associates partners with Allaah, in either his beliefs or his actions.

Muwahhid (pl. Muwahhidoon): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the correct meaning of worship requires. Not associating partners with Him in any form or fashion and who dies upon that state.

Nifaaq: Hypocrisy

Qadaa: Allaah's ordainment of everything in creation.

Qadar: Allaah's Pre-decree and pre-ordainment of the creation.

Qiblah: The direction one faces during Prayer (i.e., towards the Ka'bah in Makkah)

Saheeh: Authentic, a hadeeth fulfilling all the conditions of authenticity.

Salaam: The greetings that a Muslim gives to another, `Assalaamu 'alaikum,' may Allaah protect you and keep you safe.

Salaf: Predecessors, the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

Shirk: Associating partners with Allaah.

Sunnah: In the broadest sense the entire religion which the Prophet ﷺ came with i.e., all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters, which the Prophet ﷺ established by his sayings, actions and tacit approval.

Ta'teel: The act of denying any of Allaah's Attributes.

Ta'weel: To give a figurative explanation of any of Allaah's Attributes, such as to say that Allaah's Hand means 'power' or 'blessing' or that His Anger means 'to intend to punish' or to say that His Throne really means His 'sovereignty' and other similarly false interpretations.

Taabi'ee (pl. Taabi'een): The Successors, that is the successors of the Companions, the next generation after the Companions.

Tahreef: To distort the meaning of Allaah's Attributes or any of the texts of the Book and the Sunnah such as to say that Allaah's Mercy means 'the desire to confer a favor upon someone' or to say that Istawaa (to ascend) really means istawlaa (to conquer, dominate).

Takyeef: To enquire into exactly how Allaah's Attributes are such as to say 'How is Allaah's Hand-' or 'Exactly how does Allaah ascend the Throne-' etc. This is an innovation.

Takbeer: Allaahu Akbar ... Allaah is greater.

Taqiyah: Deception, manifesting other than one's true Religion, i.e., Hypocrisy (Nifaaq).

Tasdeeq: To affirm something is true and correct.

Tashbeeh: To claim that Allaah's Attributes resemble the Attributes of the creation such as to say 'Allaah's Hand is like our hands' etc. This is heresy.

Tawheed: The Unity and Uniqueness of Allaah with respect to His Lordship, His Names and Attributes and in His right to be worshipped alone.

Ummah: The Muslim Nation.

TRANSLITERATION TABLE

أ + فتحة A about	ن n nurse
آ a cat	و oo pool
أ o on	ق q queen (“k” sound made in back of throat
ع AA say “a” twice distinctly with an open mouth	ر r rabbit (rolled “r” sound similar to Spanish “r”)
ب b box	ش sh ship
د d door	س s sea
ض <u>d</u> heavy “d” sound (open jaw but keep lips tightly round i.e : duh	ص <u>s</u> heavy “s” sound (open jaw but keep lips tightly round
ي ee feet	ت t tan
ف f fish	ط <u>t</u> heavy “t” sound (open jaw but keep lips slightly round)
غ gh the sound you make when gargling (Touch very back of tongue to very back of mouth	ث th think
ه h hat	ذ <u>th</u> the
ح <u>h</u> heavy “ h” sound (drop back of tongue to open back of throat, then force air out for”h”	ظ <u>th</u> “th” sound as in “the” but heavier (open jaw but keep lips slightly round)
إ + كسرة I ink	ضمّة u put
ج j jar	و w water
ك k kit	أ + ء / pronounce the letter before but cut it short by stopping suddenly
خ kh gravely “h” sound (touch back of tongue to roof of mouth and force air out)	ي y yarn
ل l look	ز z zebra
م m man	(-) is to make some words easier to read

Bold letters are silent .i.e w: write

١. When waking up

(١)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Alhamdu lill ahil-lathee ahyana baAAda ma amatana wa-ilayhin-nushoor.

‘All praise is for All ah who gave us life after having taken it from us and unto Him is the resurrection .’

(٢)

The Prophet ﷺ said : ‘Whoever awakes at night and then says :

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa
AAala kulli shay -in qadeer, sub hanal-lah, walhamdu lill ah, wala ilaha illal-lah wallahu
akbar, wal a hawla wal a quwwata ill a billahil-AAaliyyil AAa theem.

‘None has the right to be worshipped except All ah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable . How perfect Allah is, and all praise is for All ah, and none has the right to be worshipped except Allah, Allah is the greatest and there is no power nor might except with All ah, The Most High, The Supreme .

...and then supplicates:

رَبِّ اغْفِرْ لِي.

Rabbigh -fir lee

‘O my Lord forgive me .’

...will be forgiven’

Al-Waleed said, “or he ﷺ said:

‘and then asks, he will be answered.If he then performs ablution and prays, his prayer will be accepted’.”

(٣)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي بِذِكْرِهِ .

Alhamdu lill ahil-lathee AAafanee fee jasadee waradda AAalayya roo hee wa-athina
lee bi hikri |h.

‘All praise is for All ah who restored to me my health and returned my soul and has allowed me to remember Him .’

(٤)

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ...﴾

(سورة آل عمران ١٩٠-٢٠٠)

﴿Inna fee khalqi a Issamawati waal-ardi wa-ikhtilafi allayli wa-alinnahari la-ayatin li-olee al-albab...﴾

(From Verse ١٩٠ till the end of the chapter Ali AAimran)

٢. Supplication when wearing a garment

(٥)

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ .

Alhamdu lill ahil-lathee kasanee hatha (aththawb) warazaqaneehi min ghayri hawlin minnee wal a quwwah .

‘All Praise is for All ah who has clothed me with this garment and provided it for me, with no power nor might from myself .’

٣. Supplication said when wearing a new garment

(٦)

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Allahumma lakal -hamdu anta kasawtaneeh, as -aluka min khayrihi wakhayri m a suniAAa lah, wa -aAAoothu bika min sharrihi washarri m a suniAAa lah .

‘O Allah, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made .’

٤. Supplication said to someone wearing a new garment

(٧)

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى .

Tublee wayukhliful -lahu taAAala.

‘May you wear it out and All ah تعالى replace it (with another).’ The intended meaning: A supplication for long life . “

(٨)

إِلْبَسَ جَدِيداً وَعِشْ حَمِيداً وَمُتْ شَهِيداً

Ilbas jadeedan w aAAaish hameedan wamut shaheedan .

‘Wear anew, live commendably and die a *shaheed*.’

shaheed: One who dies fighting the kuff ar in order to make the word of All ah superior or in defense of Isl am. It also has other meanings found in the Sunnah such as : the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns ...etc.

٥. Before undressing

(٩)

بِسْمِ اللَّهِ .

Bismil-lah

‘In the name of All ah.’

٦. Before entering the toilet

(١٠)

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ .

(Bismil-lah) allahumma innee aAAoo thu bika minal -khubthi wal -khaba-ith
'(In the name of All ah). O Allah, I take refuge with you from all evil and evil -doers.'

٧. After leaving the toilet

(١١)

غُفْرَانِكَ .

Ghufranak

'I ask You (Allah) for forgiveness.'

٨. When starting ablution

(١٢)

بِسْمِ اللَّهِ .

Bismil-lah

'In the name of All ah.'

٩. Upon completing the ablution

(١٣)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

Ashhadu an la ilaha illal-lahu wahdah la shareeka lah, wa -ashhadu anna Muhammadan AAabduhu warasooluh .

'I bear witness that none has the right to be worshipped except All ah, alone without partner, and I bear witness that Muhammad is His slave and Messenger.'

(١٤)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ .

Allahummaj -AAalnee minat -tawwabeena wajAAalnee minal -mutatahhireen .

'O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.'

(١٥)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

Subhanakal-lahumma wabi hamdika ashhadu an la ilaha illa anta astaghfiruka wa -atoobu ilayk .

'How perfect You are O All ah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.'

١٠. When leaving the home

(١٦)

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Bismil-lah, tawakkaltu AAalal -lah, wala hawla wala quwwata illa billah.

'In the name of All ah, I place my trust in All ah, and there is no might nor power except with All ah.'

(١٧)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَضَلَّ ، أَوْ أَزِلَّ أَوْ أَزَلَ ، أَوْ أَظْلِمَ أَوْ أَظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ .

Allāhumma innee aAAoo thu bika an a dilla aw odal, aw azilla aw ozall, aw a thlima aw othlam, aw ajhala aw yujhala AAalay .

‘O Allāh, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly .’
slip: i.e. to commit a sin unintentionally

۱۱. Upon entering the home

(۱۸)

بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا .

Bismil-lahi walajn a, wabismil-lahi kharajn a, waAAaal a rabbin a tawakkaln a.

‘In the name of All āh we enter and in the name of All āh we leave, and upon our Lord we place our tr ust.’

۱۲. Supplication when going to the mosque

(۱۹)

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْقِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا . اللَّهُمَّ اعْظِنِي نُورًا .

Allāhumma ijAAaal fee qalbee noor a, wafee lisānee noor a, wajAAaal fee samAAee noor a, wajAAaal fee ba saree noor a, wajAAaal min khalfee noor a, wamin am āmee noor a, wajAAaal min fawqee noor a, wamin ta htee noor a, allāhumma aAA ātinee noor a.

‘O Allāh, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light . O Allāh, bestow upon me light .’

۱۳. Upon entering the mosque

(۲۰)

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةُ] [وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ]، اللَّهُمَّ اقْنِصْ لِي أَبْوَابَ رَحْمَتِكَ .

aAAoothu billāhil-AAatheem wabiwajhihil-kareem wasul tanihil-qadeem minash-shaytanir-rajeem, [bismil-lāh, wassalatu] [wassalamu AAaal a rasoolil-lāh] , allāhumma iftah lee abw āba rahmatik.

‘I take refuge with All āh, The Supreme and with His Noble Face, and His eternal authority from the accursed devil . In the name of All āh, and prayers and peace be upon the Messenger of All āh. O Allāh, open the gates of Your mercy for me .’

۱۴. Upon leaving the mosque

(۲۱)

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

Bismil-lah wassalatu wassalamu AAaal a rasoolil-lāh, allāhumma innee as-aluka min fadlik, allāhumma iAA āsimnee mi nash-shaytanir-rajeem.

‘In the name of All āh, and prayers and peace be upon the Messenger of All āh. O Allāh, I ask You from Your favour . O Allāh, guard me from the accursed devil .’

۱۵. Supplications related to the adhan (the call to prayer)

(۲۲)

'One repeats just as the mu-aththin (one who calls to prayer) says, except when he says:

حَيَّ عَلَى الصَّلَاةِ (أَوْ) حَيَّ عَلَى الْفَلَاحِ.

Hayya AAala s-salah (or) hayya AAalal -falah

'come to prayer, come to success '

instead, one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La hawla wal a quwwata ill a billah.

'There is no might nor power except with All ah.'

(٢٣)

Immediately following the declaration of faith called by the mu -aththin, one says:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، رَضِيتُ بِاللَّهِ رَبًّا ، وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا .

Wa-ana ashhadu an la ilaha illal-lahu wahdahu la shareeka lah, wa -anna Muhammadan AAabduhu warasooluh, ra deetu billahi rabban wabimu hammadin rasoolan wabil -islami deen a.

'And I too bear witness that none has the right to be worshipped except All ah, alone, without partner, and that Mu hammad is His salve and Messenger . I am pleased with Allah as a Lord, and Mu hammad as a Messenger and Isl am as a religion .'

(٢٤)

'One should then send prayers on the Prophet ﷺ after answering the call of the mu-aththin'

(٢٥)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ .

Allahumma rabba hathihid-daAAawatit -tammah, wa ssalatil-qa-imah ati Muhammadan alwaseelata wal -fadeelah, wabAAath -hu maqaman mahmoodan alla thee waAAadtah, innaka la tukhliful -meeAAad.

'O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al-waseelah and al-fadeelah and send him upon a praised platform which You have promised him . Verily, You never fail in Your promise .'

al-waseelah: A station in paradise .

al-fadeelah: A rank above the rest of creation .

praised platform : One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing or the role of intercession .

(٢٦)

One should also supplicate for himself during the time between the athan and the iqamah as supplication at such time is not rejected .

١٦. Supplication at the start of the prayer (after takbeer)

(٢٧)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالنَّجْلِ وَالْمَاءِ وَالْبَرَدِ .

Allāhumma baAAaid baynee wabayna kha tayaya kama baAAadta baynal -mashriqi walmaghrib, allāhumma naqqinee min kha tayaya kama yunaqqath -thawbul-abyadu minad-danas, allāhummagh -silnee min kha tayaya biththalji walm a/i walbarad .

‘O Allāh, distance me from my sins just as You have distanced The East from The West, O Allāh, purify me of my sins as a white robe is purified of filth, O Allāh, cleanse me of my sins with snow, water, and ice .’

(٢٨)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ .

Subhanakal-lāhumma wabi hamdika watab arakas-muka wataAA ala jadduka wal a ilaha ghayruk .

‘How perfect You are O Allāh, and I praise You . Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You .’

(٢٩)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي ، وَنُسُكِي ، وَمَحْيَايَ ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ . اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُ رُ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ . وَاهْدِنِي لأَحْسَنَ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا ، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

Wajjahtu wajhiya lilla thee fataras-samawati wal-arda haneefan wama ana minal-mushrikeen, inna salatee wanusukee wama hyaya wamamatee lillahi rabbil-AAalameen, la shareeka lahu wabi thalika omirtu wa-ana minal-muslimeen. Allāhumma antal-maliku la ilaha illa ant. anta rabbee wa-ana AAabduk, thalamtu nafsee waAAataraftu bi thanbee faghfir lee thunoobee jameeAAan innahu l a yaghfiru th-thunooba ill a ant.wahdinee li -ahsanil-akhlaqi la yahdee li -ahsaniha illa ant, wasrif AAannee sayyi -aha la yasrifu AAannee sayyi -aha illa ant, labbayka wasaAAdayk,walkhayru kulluhu biyadayk, washsharru laysa ilayk, an a bika wa -ilayk, tabarakta wataAA alayt, astaghfiruka wa -atoobu ilayk .

‘I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allāh). Indeed my prayer, my sacrifice, my life and my death are for Allāh, Lord of the worlds, no partner has He, with this I am commanded and I am one of the Muslims . O Allāh, You are the Sovereign, none has the right to be worshipped except You . You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You . Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You . Here I am, in answer to Your call, happy to serve you . All good is within Your hands and evil does not stem from You. I exist by your will and will return to you . Blessed and High are You, I seek Your forgiveness and repent unto You .’

Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin . Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way . Allah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps . So evil exists in His creatures by His will and wisdom, not in His actions or act of creating .

(٣٠)

اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ . اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ .

Allāhumma rabba jibr a-eel, wameek a-eel, wa-israfeel fatiras-samawati walar d, AAalimal-ghaybi washshahadah, anta tahkumu bayna AAib adika feema kanoo feehi yakhtalifoon. ihdinee limakh -tulifa feehi minal -haqqi bi-ithnik, innaka tahdee man tasha-o ila siratin mustaqeem .

‘O Allah, Lord of *Jibra-eel*, *Meeka-eel* and *Israfeel* (great angles), Creator of the heavens and the Earth, Knower of the seen and the unseen . You are the arbitrator between Your servants in that which they have disputed . Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path .’

(٣١)

اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا . (ثلاثا)
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَنَقْثِهِ وَهَمَزِهِ .

Allāhu akbaru kabeer a, Allāhu akbaru kabeera, All āhu akbaru kabeer a, walhamdu lillāhi katheer a, walhamdu lill āhi katheer a, walhamdu lill āhi katheer a, wasub hanal-lāhi bukratan wa -aseela. (three times)

aAAoothu billāhi minash-shaytani min nafkhihi wanaftihihi wahamzih .

‘Allah is Most Great, All āh is Most Great, All āh is Most Great, much praise is for Allah, much praise is for All āh, much praise is for All āh, and I declare the perfection of Allah in the early morning and in the late afternoon .’(three times)

‘I take refuge with All āh from the devil, from his pride, his poetry and his madness .’

(٣٢)

The prophet ﷺ would say (as an opening supplication in prayer) when rising from sleep to perform prayers during the night:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ، [وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ لَكَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ] [وَلَكَ الْحَمْدُ] [أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ ، وَقَوْلُكَ الْحَقُّ ، وَلِقَاؤُكَ الْحَقُّ ، وَالْجَنَّةُ حَقٌّ ، وَالنَّارُ حَقٌّ ، وَالنَّبِيُّونَ حَقٌّ ، وَمُحَمَّدٌ ﷺ حَقٌّ ، وَالسَّاعَةُ حَقٌّ] [اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَبِكَ آمَنْتُ ، وَإِلَيْكَ

أَنْبَتَ ، وَبِكَ خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ . فَاغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أُخَّرْتُ ، وَمَا
أَسْرَرْتُ ، وَمَا أَعْلَنْتُ [أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخَّرُ ، لَا إِلَهَ إِلَّا أَنْتَ] [أَنْتَ
إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ .

Allāhumma lakal -hamd anta noorus -samawati wal-ardi waman feehin, walakal -hamd,
anta qayyimus -samawati walardi waman feehin, [walakal -hamd, anta rabbus -samawati
walardi waman feehin], [walakal -hamd, laka mulkus -samawati walardi waman feehin]
[walakal -hamd, anta malikus -samawati walard] [walakal -hamd] [antal-haq,
wawaAAdukāl -haq, waqawlukāl -haq, waliqā-okāl-haq, waljannatu haq wannāru haq,
wannabiyyoona haq, wa Muhammadun ﷺ haq, wassāAAatu haq] [allāhumma laka
aslamt, waAAalayka tawakkalt, wabika amant, wa -ilayka anabt, wabika kh asamt, wa -
ilayka hakamt, faghfir lee m a qaddamt, wam a akhkhart, wam a asrart, wam a aAAalant]
[antal-muqaddim, wa -antal-mu-akhkhir, lā ilāha illā ant] [anta ilāhee lā ilāha illā ant .
‘O Allāh, to You belongs all praise, You are the Light of the heavens and the Earth
and all that is within them . To You belongs all praise, You are the Sustainer of the
heavens and the Earth and all that is within them . To You belongs all praise . You are
Lord of the heavens and the Earth and all that is within them . To You belongs all
praise and the kingdom of the heavens and the Earth and all that is within them . To
You belongs all praise , You are the King of the heavens and the Earth and to You
belongs all praise . You are The Truth, Your promise is true, your Word is true, and the
Day in which we will encounter You is true, the Garden of Paradise is true and the
Fire is true, and the Prop hets are true, Mu hammad ﷺ is true and the Final Hour is true .
O Allāh, unto You I have submitted, and upon You I have relied, and in You I have
believed, and to You I have turned in repentance, and over You I have disputed, and
to You I have turned for ju dgment. So forgive me for what has come to pass of my
sins and what will come to pass, and what I have hidden and what I have made public .
You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped
except You, You are my Deity, none has t he right to be worshipped except You .’
Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allāh puts forward and favours whom
He wills from amongst His creation just as He defers and holds back whom He wills in
accordance to His wisdom . E.g. Favouring man over the rest of creation, favouring
the Prophets over the rest of mankind, favouring Mu hammad ﷺ over all the Prophets
and Messengers ...etc.

١٧. While bowing in prayer (rukooAA)

(٣٣)

سُبْحَانَ رَبِّيَ الْعَظِيمِ . (ثلاثاً)

Subhana rabbiyal -AAatheeem (three times)

‘How perfect my Lord is, The Supreme .’ (three times)

(٣٤)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .

Subhanakal -lahumma rabban a wabihamdik, all ahummagh -fir lee

‘How perfect You are O All ah, our Lord and I praise You . O Allāh, forgive me.’

(٣٥)

سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ .

Subboohun quddoos, rabbul -malaa-ikati warrooh.

‘Perfect and Holy (He is), Lord of the angles and the *Rooh* (i.e. Jibra-eel).’

(٣٦)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، خَشَعَ لَكَ سَمْعِي ، وَبَصَرِي ، وَمُحْيِي ، وَعَظْمِي ، وَعَصَبِي ، وَمَا اسْتَقَلَّ بِهِ قَدَمِي .

Allahumma laka rakaAAat, wabika amant, walaka aslamt, khashaAAa laka samAAee, waba saree, wamukhkhee, waAAa thmee, waAAa sabee, wamas -taqalla bihi qadamee .
'O Allah, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You .'

(٣٧)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكَبَرِيَاءِ ، وَالْعَظَمَةِ .

Subhana thil-jabaroot, walmalakoot, walkibriy a/, walAAa thamah.

'How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.'

١٨. Upon rising from the bowing position

(٣٨)

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ .

SamiAAal-lahu liman hamidah

'May Allah answer he who praises Him .'

This supplication is to be made *while* rising.

(٣٩)

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ .

Rabbana walakal-hamdu hamdan katheeran tayyiban mub arakan feeh .

'Our Lord, for You is all praise, an abundant beautiful blessed praise .'

(٤٠)

مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ ، وَمَا بَيْنَهُمَا ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ . أَهْلُ الثَّنَاءِ وَالْمَجْدِ ، أَحَقُّ مَا قَالَ الْعَبْدُ ، وَكَلَّمْنَا لَكَ عَبْدٌ . اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

Mil-as-samawati wamil-al-ard, wama baynahuma, wamil/a ma shi/ta min shay-in baAAad, ahlath-thana-i walmajd, a haquq ma qalal-AAabd, wakullun a laka AAabd .
Allahumma la maniAAa lima aAAatayt, wala muAAatiya lima manaAAat, wala yanfaAAu thal-jaddi minkal-jad.

'The heavens and the Earth and all between them abound with Your praises, and all that You will abounds with Your praises . O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves . O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'

This supplication is made optionally only in conjunction with the previous one .

١٩. Supplication whilst prostrating (sujood)

(٤١)

سُبْحَانَ رَبِّيَ الْأَعْلَى . (ثلاثاً)

Subhana rabbiyal -aAAala. (three times)
 'How perfect my Lord is, The Most High .'(three times)

(٤٢)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .
 Subhanakal -lahumma rabban a wabihamdik, allahummagh - fir lee.
 'How perfect You are O All ah, our Lord, and I praise You . O Allah, forgive me .'

(٤٣)

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ .
 Subbohoon quddos, rabbul -mala-ikati warroo h.
 'Perfect and Holy (He is), Lord of the angles and the *Rooh* (i.e. Jibra-eel).'

(٤٤)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ
 وَشَقَّ سَمْعَهُ وَبَصَرَهُ ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ .
 Allahumma laka sajadt, wabika amant, walaka aslamt, sajada wajhee lilla thee
 khalaqahu wa sawwarahu washaqqa samAAahu waba sarahu, tab aarakal -lahu ahsanul-
 khaliqueen.
 'O Allah, unto You I have prostrated and in You I have believed, and unto You I have
 submitted . My face has prostrated before He Who created it and fashioned it, and
 brought forth its faculties of hearing and seeing . Blessed is All ah, the Best of creators .'

(٤٥)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ، وَالْعَظَمَةِ .
 Subhana thil-jabaroot, walmalakoot, walkibriy a/, walAAa thamah.
 'How perfect He is, The Possessor of total power, sovereignty, magnificence and
 grandeur .'

(٤٦)

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهَ ، دِقَّةَ وَجْهِهِ ، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَّتَهُ وَسِرَّهُ .
 Allahummagh -fir lee thanbee kullah, diqqahu wajillah, wa -awwalahu wa -ak^hirah, wa -
 AAalaniyyatahu wa -sirrah.
 'O Allah, forgive me all of my sins, the small and great of them, the first and last of
 them, and the seen and hidden of them .'

(٤٧)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمَعْفَاتِكَ مِنْ عِقَابِكَ ، وَأَعُوذُ بِكَ
 مِنْكَ ، لَا أَحْصِي ثَنَاءً عَلَيْكَ ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ .
 Allahumma innee aAAoo thu biridaka min sakhatik, wa-bimuAAa afatika min
 AAuqoobatik, wa -aAAoothu bika mink, la a ohsee thana-an AAalayk, anta kam a
 athnayta AAal a nafsik.
 'O Allah, I take refuge within Your pleasure from Your displeasure and within Your
 pardon from Your punishment, and I take refuge i n You from You . I cannot
 enumerate Your praise, You are as You have praised Yourself .'

٢٠. Supplication between the two prostrations

(٤٨)

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي .

Rabbigh -fir lee, rabbigh -fir lee.

'My Lord forgive me, My Lord forgive me .'

(٤٩)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ، وَعَافِنِي وَارْزُقْنِي وَارْقَعْنِي .

Allahummagh -fir lee, war hamnee, wahdinee, wajburnee, waAA a_finee, warzuqnee warfaAAanee .

'O Allh, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank .'

٢١. Supplication when prostrating due to recitation of the Quran

(٥٠)

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ ﴿تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾.

Sajada wajhee lilla thee khalaqahu washaqqa samAAahu waba sarahu bihawlihi waquwwatih { tab araka Allhu ahsanu alkhaliqeen} .

'My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power .<< So Blessed is Allh, the best of creators. >>'

(٥١)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا ، وَضَعْ عَنِّي بِهَا وَزْرًا ، وَاجْعَلْهَا لِي عِنْدَكَ دُخْرًا ، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ .

Allahummak -tub lee bih a AAindaka ajr a, wadaAA AAannee bih a wizra, wajAAalh a lee AAindaka thukhra, wataqabbalh a minnee kam a taqabbaltah a min AAabdika Dawood.

'O Allh, record for me a reward for this (prostration), and remove from me a sin . Save it for me and accept it from me just as You had accepted it from Your servant Dawood.'

٢٢. The Tashahhud

Tashahhud : what one says in the sitting position in prayer

(٥٢)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِكَ الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

Attahiyyatu lillahi wassalawatu wattayyibat, assalamu AAalayka ayyuhan -nabiyyu warahmatul-lhi wabarak atuh, assalamu AAalayn a waAAal a AAibadil-lhis-saliheen. Ash-hadu an la ilha illal-lh, wa-ashhadu anna Mu hammadan AAabduhu warasooluh . 'At-tahiyyat is for Allh. All acts of worship and good deeds are for Him . Peace and the mercy and blessings of All h be upon you O Prophet . Peace be upon us and all of Allh's righteous servants . I bear witness that none has the right to be worshipped except Allh and I bear witness that Mu hammad is His slave and Messenger .'

At-tahiyyat: all words which indicate the glorification of Allāh. His eternal existence, His perfection and His sovereignty .

٢٣. Prayers upon the Prophet ﷺ after the tashahhud

(٥٣)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ .

Allāhumma ṣalli AAalā Muḥammad, wa-AAalā alī Muḥammad, kam a ṣallayta AAalā Ibraheema wa-AAalā alī Ibraheem, innaka Ḥameedun Majeed, all aḥumma barik AAalā Muḥammad, wa-AAalā alī Muḥammad, kam a barakta AAalā Ibraheema wa-AAalā alī Ibraheem, in naka Ḥameedun Majeed .

‘O Allāh, send prayers upon Mu ḥammad and the followers of Mu ḥammad, just as You sent prayers upon Ibr aheem and upon the followers of Ibr aheem. Verily, You are full of praise and majesty . O Allāh, send blessings upon Mo ḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibr aheem and upon the family of Ibraheem. Verily, You are full of praise and majesty .’

send prayers : praise and exalt him in the highest and superior of gatherings : that of the closest angels to Allāh.

(al) has been translated in it ’s broadest sense : some scholars are of the view that the meaning here is more specific and that it means : *his ﷺ followers from among his family*.

(٥٤)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ . وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ . إِنَّكَ حَمِيدٌ مَجِيدٌ .

Allāhumma ṣalli AAalā Muḥammad wa-AAalā azwajihi waṭṭhurriyyatihi kam a ṣallayta AAalā alī Ibraheem, wabarik AAalā Muḥammad, wa-AAalā azwajihi waṭṭhurriyyatih, kama barakta AAalā alī Ibraheem. innaka Ḥameedun Majeed .

‘O Allāh, send prayers upon Mu ḥammad and upon the wives and descendants of Muḥammad, just as You sent prayers upon the family of Ibr aheem, and send blessings upon Muḥammad and upon the wives and descendants of Mu ḥammad, just as You sent blessings upon the family of Ibr aheem. Verily, You are full of praise and majesty.’

٢٤. Supplication said after the last tashahhud and before saḥm

(٥٥)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ .

Allāhumma innee aAAao ṭhu bika min AAa ṭhabil-qabr, wamin AAa ṭhabī jahannam, wamin fitnat il-maḥya walmamat, wamin shari fitnatil -maseehid-dajjal.

‘O Allāh, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal.’

Al-Maseeh Ad-Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about . Most of mankind will follow

him. He will appear from Asbahan, Iran at the time when the Muslims will conquer Constantinople . He will be given special powers and will make the truth seem false and vice versa . He will claim to be righteous and then he will claim prophethood and finally, divinity . From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allāh as it is a sign of imperfection . The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise .

(٥٦)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ .

Allāhumma innee aAAoo thu bika min AAa thabil-qabr, wa-aAAoothu bika min
fitnatil-maseeh hid-dajjal, wa-aAAoothu bika min fitnatil -mahya walmamat. Allāhumma
innee aAAoo thu bika minal -ma/thami walmaghrām .

‘O Allāh, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al -Maseeh Ad-Dajjal, and I take refuge in You from the trials and tribulations of life and death . O Allāh, I take refuge in You from sin and debt .’

(٥٧)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاعْفِرْ لِي
مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Allāhumma innee thalamtu nafsee thulman katheeran wal a yaghfiru th-thunooba illa
ant, faghfir lee maghfiratan min AAindik war hamnee, innaka antal -Ghafoorur-
Raheem.

‘O Allāh, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me . Surely, You are The Most -Forgiving, The Most -Merciful.’

From Yourself : i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity .

(٥٨)

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ،
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي . أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ .

Allāhummagh-fir lee ma qaddamtu, wama akhkhart, wama asrartu wama aAAalant,
wama asrafft, wama anta aAAlamu bihi minnee, antal -muqaddimu wa-antal-mu-
akhkhiru la ilaha illa ant.

‘O Allāh, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable . You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped except You .’

Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allāh puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom . E.g. Favours man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muḥammad ﷺ over all the Prophets and Messengers ...etc.

(٥٩)

اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ .

Allāhumma aAAinnee AAal a thikrik, washukrik, wa husni AAib adatik.

‘O Allāh, help me to remember You, to thank You, and to worship You in the best of manners.’

(٦٠)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ .

Allāhumma innee aAAoo thu bika minal-bukhl, wa-aAAoothu bika minal-jubn, wa-aAAoothu bika min an oradda il a arthalil- AAumur, wa -aAAoothu bika min fitnatid -dunya waAAa thabil-qabr.

‘O Allāh, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives “i.e. old age, being weak, incapable and in a state of fear”, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.’

(٦١)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ .

Allāhumma innee as -alukal-jannah, wa -aAAoothu bika minan -nar.

‘O Allāh, I ask You to grant me Paradise and I take refuge in You from the Fire.’

(٦٢)

اللَّهُمَّ بَعْلَمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَقَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاهُ مُهْتَدِينَ .

Allāhumma biAAilmikal -ghayb, waqudratika AAaalal -khalq, ahyinee ma AAaalimtal-hayata khayran lee watawaffanee i tha AAaalimtal-wafata khayran lee, allāhumma innee as-aluka khashyataka fil -ghaybi washshah adah, wa-as-aluka kalimatal -haqqi fir-rida walgha dab, wa-as-alukal-qasda fil-ghina walfaqr, wa-as-aluka naAAeeman l a yanfad, wa-as-aluka qurrata AAaynin l a tanqatiAA, wa-as-alukar-rida baAAadal -qada/, wa-as-aluka bardal-AAayshi baAAadal -mawt, wa-as-aluka la thatan-nathari ila wajhik, washshawqa il a liqa-ik fee ghayri darraa mudirrah, wala fitnatin mu dillah, allāhumma zayyinn a bizeen atil-eeman wajAAaln a hudatan muhtadeen . |

‘O Allāh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me . O Allāh, make me fearful of You whether in secret or in public and I ask You to make me true in speech, in times of pleasure and anger . I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease .I ask You to make me pleased with what You have decreed and for an easy life after death .I ask You for the sweetness of looking upon

Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided .’

(٦٣)

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ ، الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Allāhumma innee as -aluka ya Allāh bi-annakal-wahidul-ahadus-samad, alla thee lam yalid walam yoolad, walam yakun lahu kufuwan a had, an taghfira lee thunoobe innaka antal -Ghafoorur-Raheem.

‘O Allah, I ask You O All ah, as You are The One, The Only, AS-Samad, The One who begets not, nor was He begotten and there is none like unto Him that You forgive me my sins for verily You are The Oft -Forgiving, Most -Merciful.’

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs .

(٦٤)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنَانُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ، يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ .

Allāhumma innee as -aluka bianna lakal -hamd, la ilaha illa ant wahdaka la shareeka lak, almann an, ya badeeAAas -samawati wal-ard, ya thal-jalali wal-ikram, ya hayyu ya qayyoom, innee as -alukal-jannah, wa -aAAaothu bika minan -nar.

‘O Allah, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without partner . You are the Benefactor . O Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever Living, O Self - Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire .’

(٦٥)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

Allāhumma inne as -aluka biannee ashhadu annaka antal -lah, la ilaha illa ant, al-ahadus-samad, alla thee lam yalid walam yoolad walam yakun lahu kufuwan a had.

‘O Allah, I ask You, as I bear witness that You are All ah, none has the right to be worshipped except You, The One, AS-Samad Who begets not nor was He begotten and there is none like unto Him .’

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs .

٢٥. Remembrance after salam

(٦٦)

أَسْتَغْفِرُ اللَّهَ . (ثَلَاثًا)
اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

Astaghfirul -lah (three times)

Allāhumma antas -salam waminkas -salam, tabarakta ya thal-jalali wal-ikram.

‘I ask Allāh for forgiveness.’ (three times)

‘O Allāh, You are *As-Salam* and from You is all peace, blessed are You, O Possessor of majesty and honour .’

As-Salam: The One Who is free from all defects and deficiencies .

(٦٧)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

La ilāha illal-lāhu waḥdahu lā shareeka lah, lahul -mulku walahul -ḥamd, wahuwa
AAalā kulli shayin qadeer, all aḥumma lā manīAAa lima aAAatayt, walā muAAatiya
lima manaAAat, wal a yanfaAAu ṭhal-jaddi minkal -jad.

‘None has the right to be worshipped except All āh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent . O Allāh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty .’

(٦٨)

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النُّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ
الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ .

La ilāha illal-lāh, waḥdahu lā shareeka lah, lahul -mulku walahul -ḥamd, wahuwa
AAalā kulli shayin qadeer . lā ḥawla walā quwwata ill a billāh, lā ilāha illal-lāh, walā
naAAbudu ill a iyyāh, lahun -niAAa tu walahul -fadl walahuth -thana-ol- ḥasan, lā ilāha
illal-lāh mukhliṣeena lahud -deen walaw karihal -kaḥfiroon.

‘None has the right to be worshipped except All āh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent . There is no might nor power except with All āh, none has the right to be worshipped except All āh and we worship none except Him . For Him is all favour, grace, and glorious praise . None has the right to be worshipped except All āh and we are sincere in faith and devotion to Him although the disbelievers detest it .’

(٦٩)

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ ، وَاللَّهُ أَكْبَرُ . (ثَلَاثًا وَثَلَاثِينَ)
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Subḥanal-lāh walḥamdu lillāh, wallāhu akbar (thirty-three times).

La ilāha illal-lāhu waḥdahu lā shareeka lah, lahul -mulku walahul -ḥamd, wahuwa
AAalā kulli shayin qadeer .

‘How perfect All āh is, all praise is for All āh, and All āh is the greatest .’

(thirty-three times)

‘None has the right to be worshipped except All āh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent .’

(٧٠)

The following three chapters should be recited once after Thuhr, AAasr and AAisha prayers and thrice after Fajr and Maghrib.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ.....﴾ [الإخلاص]

{Qul huwa Allahu aḥad...} [Al-Ikhlās]

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.....﴾ [الْفَلَقُ]

{Qul aAAoohu birabbi alfalaq} [Al-Falaq]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ.....﴾ [النَّاسُ]

{Qul aAAoohu birabbi alnnas.....} [An-Nas]

(٧١)

It is also from the sunnah to recite the verse of the Footstool (Ayat-Al-Kursiy) after each prayer:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ.....﴾

{Allahu la ilaha illa huwa alhayyu alqayyoomu l a ta/khuthuhu sinatun wal a nawm...}

[Al-Baqarah: ٢٥٥]

(٧٢)

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . (عَشْرَ مَرَّاتٍ بَعْدَ الْمَغْرِبِ وَالصُّبْحِ)

La ilaha illal-lahu wahdah la shareeka lah, lahul-mulku walahul-hamd, yuhyee wayumeet, wahuwa AAal a kulli shayin qadeer . (ten times after the maghrib & fajr prayers)

‘None has the right to be worshipped except Allahu, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent .’

(ten times after the maghrib and fajr prayers)

(٧٣)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا . (بَعْدَ السَّلَامِ مِنْ صَلَاةِ الْفَجْرِ)

Allahumma innee as-aluka AAilman nafiAAan, warizqan tayyiban, waAAamalan mutaqabbalan . (after salam from fajr prayer).

‘O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable .’

(To be said after giving salam for the fajr prayer)

٢٦. Supplication for seeking guidance in forming a decision or choosing the proper course...etc (Al-Istikharah)

(٧٤)

On the authority of Jabir Ibn AAabdullah ؓ, he said: ‘The Prophet ﷺ would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Quran. He ﷺ would say ‘If any of you intends to undertake a matter then let him pray two supererogatory units (two rakAAah nafilah) of prayer and after which he should supplicate:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيُسَمِّي حَاجَتَهُ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي

ديني وَمَعَاشِي وَعَاقِبَةُ أُمْرِي، فَاصْرِفْهُ وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ
كَانَ ثُمَّ أَرْضِنِي بِهِ .

Allāhumma innee astakheeruka biAAilmik, wa -astaqdiruka bi qudratik, wa -as-aluka
min faḍḷikal-AAath^{ee}m, fa-innaka taqdiru wal a aqdir, wataAAalamu wal a aAAalam
,wa-anta AAallāmul ghuyoob, allāhumma in kunta taAAalamu anna h athal-amr (say
your need) khayrun lee fee deenee wamaAA ashee waAA aqibati amree faqdurhu lee,
wayassirhu lee, thumma b arik lee fee, wa -in kunta taAAalamu anna h athal-amr
sharrun lee fee deenee wamaAA ashee waAA aqibati amree fa grifhu AAannee
wasrifnee AAanh, waqdur liyal -khayra haythu kaⁿ, thumma ar dinee bih .

‘O Allāh, I seek Your counsel by Your knowle dge and by Your power I seek strength
and I ask You from Your immense favour, for verily You are able while I am not and
verily You know while I do not and You are the Knower of the unseen . O Allāh, if
You know this affair -and here he mentions his need- to be good for me in relation to
my religion, my life, and end, then decree and facilitate it for me, and bless me with it,
and if You know this affair to be ill for me towards my religion, my life, and end, then
remove it from me and remove me from it, an d decree for me what is good wherever it
be and make me satisfied with such .’

*One who seeks guidance from his Creator and consults his fellow believers and then
remains firm in his resolve does not regret, for Allāh has said:*

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿washawirhum fee al -amri fa-itha AAazamta fatawakkal AAal a Allāh﴾

(chapter ٣ verse ١٥٩)

‘...and consult them in the affair . Then when you have taken a decision, put your
trust in Allāh...’

٢٧. Remembrance said in the morning and evening

(as-sabah) translated *morning*: after Fajr prayer until the sun rises, (al-masa/) translated *evening*: after AAṣr prayer until the sunsets, however some scholars say :
after the sunsets and onwards .

(٧٥)

In the evening:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ اللَّهُ وَالْحَمْدُ لِلَّهِ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا
بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ
وَسَوْءِ الْكِبَرِ ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ .

Amsayna wa-amsal-mulku lillāh walhamdu lillāh la ilaha illal-lāh, wahdahū la
shareeka lah, lahul -mulku walahul -hamd, wahuwa AAal a kulli shayin qadeer, rabbi as -
aluka khayra m a fee hathihil-laylah, wakhayra m a baAAadah a, wa-aAAaothu bika min
sharri hathihil-laylah, washarri m a baAAadah a, rabbi aAAaothu bika minal-kasal,
wasoo-il kibar, rabbi aAAaothu bika min AAa thabin fin-nar, waAAa thabin fil-qabr.

‘We have reached the evening and at this very time unto All āh belongs all
sovereignty, and all praise is for All āh. None has the right to be worshipped except
Allāh, alone, without partner, to Him belongs all sovereignty an d praise and He is over
all things omnipotent . My Lord, I ask You for the good of this night and the good of
what follows it and I take refuge in You from the evil of this night and the evil of what

follows it . My Lord, I take refuge in You from laziness and senility . My Lord, I take refuge in You from torment in the Fire and punishment in the grave .’

... likewise, one says in the morning:

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ اللَّهُ

Asbahna wa-asbahal-mulku lill ah....

‘We have reached the morning and at this very time unto All ah belongs all sovereignty ...’

(٧٦)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُور .

Allahumma bika a sbahna wabika amsayn a, wabika na hya ,wabika namootu wa - ilaykan-nushoor .

‘O Allah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurre c tion.’

In the evening:

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِير .

Allahumma bika amsayn a, wabika a sbahna, wabika na hya wabika namootu wa - ilaykal-maseer.

‘O Allah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return .’

(٧٧)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ ، خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

Allahumma anta rabbee l a ilaha illa ant, khalaqtanee wa -ana AAabduk, wa -ana AAala AAahdika wawaAAadika mas -tataAAat, aAAaoO thu bika min sharri m a sanaAAat, aboo -o laka biniAAamatika AAalay, wa -aboo-o bithanbee, faghfir lee fa -innahu la yaghfiru th-thunooba illa ant.

‘O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Y our servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed . I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You .’

(٧٨)

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ ، وَمَلَائِكَتِكَ ، وَجَمِيعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ ، (أربع مرات حين يصبح أو يمسي).

Allahumma innee a sbahtu oshhiduk, wa -oshhidu hamalata AAarshik, wamal a-ikatak, wajameeAAa khalqik, annaka antal -lahu la ilaha illa ant, wa hdaka la shareeka lak, wa -anna Muhammadan AAabduka warasooluk (four times in the morning & evening).

‘O Allah, verily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are All ah, none has the right to be worshipped except You, alone, without partner and that Mu hammad is Your Servant and Messenger .’

(four times in the morning and evening .)

Note: for the evening, one reads (amsaytu) instead of (asbahtu).

(٧٩)

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ ،
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ .

Allāhumma mā aṣbaḥa bee min niAAamin, aw bi -aḥadin min khalqik, faminka
waḥdaka la shareeka lak, falakal -ḥamdu walakash -shukr.

‘O Allāh, what blessing I or any of Your creation have risen upon, is from You alone,
without partner, so for You is all praise and unto You all thanks .’

... whoever says this in the morning has indeed offered his day 's thanks and
whoever says this in the evening has indeed offered his night 's thanks.

Note: for the evening, one reads (amsa) instead of (asbaḥa).

(٨٠)

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لَا
إِلَهَ إِلَّا اللَّهُ أَنْتَ . (ثَلَاثًا)
اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وَأَعُوذُكَ مِنْ عَذَابِ الْقَبْرِ ، لَا إِلَهَ إِلَّا
أَنْتَ . (ثَلَاثًا)

Allāhumma AAafinee fee badanee, all āhumma AAafinee fee samAAee, all āhumma
AAafinee fee ba saree, la ilāha illā ant. (three times).

Allāhumma innee aAAoo thu bika minal -kufr, walfaqr, wa -aAAoothu bika min
AAathabil-qabr, la ilāha illā ant (three times).

‘O Allāh, grant my body health, O All āh, grant my hearing health, O All āh, grant my
sight health . None has the right to be worshipped except You .’

(three times)

‘O Allāh, I take refuge with You from disbelief and poverty, and I take refuge with
You from the punishment of the grave . None has the right to be worshipped except
You.’ (three times)

(٨١)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ . (سَبْعَ مَرَّاتٍ حِينَ
يَصْبِحُ وَيَمْسِي)

Hasbiyal-lāhu la ilāha illā huwa, AAalayhi tawakkalt, wahuwa rabbul -AAarshil-
AAatheem (seven times morning & evening)

‘Allāh is Suffi cient for me, none has the right to be worshipped except Him, upon Him
I rely and He is Lord of the exalted throne .’

(seven times morning and evening)

(٨٢)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ . (ثَلَاثًا إِذَا أَمْسَى)

aAAoothu bikalimatil-lāhit-tammati min sharri mā khalaq. (three times in the evening).

‘I take refuge in All āh’s perfect words from the evil He has created .’

(three times in the evening)

(٨٣)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي
، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي .

Allahumma innee as -alukal-AAafwa walAA afiyah, fid-dunya wal-akhirah, allahumma
innee as -alukal-AAafwa walAA afiyah fee deenee, waduny aya wa-ahlee, wamalee,
allahummas-tur AAawratee, wa-amin rawAAatee, allahumma h-fathnee min bayni
yaday, wamin khalfee, waAAan yameenee, waAAan shim alee, wamin fawqee, wa -
aAAoothu biAAa thamatika an oght ala min ta htee.

‘O Allah, I ask You for pardon and well -being in this life and the next . O Allah, I ask
You for pardon and well -being in my religious and worldly affairs, and my family and
my wealth . O Allah, veil my weaknesses and set at ease my dismay . O Allah, preserve
me from the front and from behind and on my right and on my left and from above,
and I take refuge with You lest I be swallowed up by the earth .’

(٨٤)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه ،
وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ .

Allahumma AA alimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli
shayin wamaleekah, ashhadu an l a ilaha illa ant, aAAoothu bika min sharri nafsee
wamin sharrish -shaytani washirkih, waan aqtarifa AAal a nafsee soo -an aw ajurrahu il a
muslim.

‘O Allah, Knower of the unseen and the seen, Creator of the heavens and the Earth,
Lord and Sovereign of all things, I bear witness that none has the right to be
worshipped except You . I take refuge in You from the evil of my soul and from the
evil and *shirk* of the devil, and from committing wrong against my soul or bringing
such upon another Muslim .’

shirk: to associate others with All ah in those things which are specific to Him . This
can occur in (١) belief, e.g. to believe that other than All ah has the power to benefit or
harm, (٢) speech, e.g. to swear by other than All ah and (٣) action, e.g. to bow or
prostrate to other than All ah.

(٨٥)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
الْعَلِيمُ . (ثَلَاثًا)

Bismil-lahil-lathee la yadurru maAAas-mihi shay-on fil-ardi wala fis-sama-i
wahuwas-sameeAAul-AAaleem . (three times).

‘In the name of All ah with whose name nothing is harmed on earth nor in the heavens
and He is The All -Seeing, The All -Knowing.’ (three times)

(٨٦)

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا . (ثَلَاثًا)

Radeetu billahi rabban wabil-islami deenan wabiMu hammadin ﷺ nabiyy a. (three times)

‘I am pleased with All ah as a Lord, and Isl am as a religion and Mu hammad ﷺ as a
Prophet .’ (three times)

(٨٧)

سُبْحَانَ اللَّهِ وَيَحْمَدُهُ عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ .

(ثلاثاً)

Subḥanal-lāhi wabiḥamdih, AAadada khalqihi wari da nafsih, wazinata AAarshih, wamidada kalimatih.(three times).

‘How perfect Allāh is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words .’(three times)

(٨٨)

سُبْحَانَ اللَّهِ وَيَحْمَدُهُ . (مائة مرة)

Subḥanal-lāhi wabiḥamdih. (one hundred times)

‘How perfect Allāh is and I praise Him .’(one hundred times)

(٨٩)

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ .

Ya ḥayyu ya qayyoom, bira hmatika astagheeth, a slih lee sha/nee kullah, wal a takilnee ila nafsee tarfata AAayn .

‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye .’

(٩٠)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ .
(مائة مرة)

La ilaha illal-lāh, waḥdahu la shareeka lah, lahul -mulku walahul -ḥamd, wahuwa AAala kulli shay -in qadeer . (one hundred times)

‘None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent .’
(one hundred times every day)

(٩١)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِيْنَ ، اللَّهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ، فَتْحَهُ ، وَنَصْرَهُ ، وَنُورَهُ وَبَرَكَاتَهُ ، وَهُدَاهُ ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ .

Asbahna wa-asbahal-mulku lillāhi rabbil-AAalameen, allāhumma innee as-aluka khayra hathal-yawm, fat -ḥahu, wana srahu, wanoorahu, wabarakatahu, wahud āhu, wa-aAAaothu bika min sharri m a feehi, washarri m a baAAadah .

‘We have reached the morning and at this very time all sovereignty belongs to Allāh, Lord of the worlds . O Allāh, I ask You for the good of this day, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it .’

For the evening, the supplication is read as follows :

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ ،
فَتْحَهَا ، وَتَصْرَهَا ، وَنُورَهَا وَبَرَكَاتَهَا ، وَهُدَاهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا
فِيهَا وَشَرِّ مَا بَعْدَهَا .

Amsayn a wa-amsal-mulku lill ahi rabbil-AAalameen, all ahumma innee as -aluka khayra
hathihil-laylah, fat -haha, wanaagraha, wanoorah a, wabarakatah a, wahudaha, wa-
aAAoothu bika min sharri m a feeha washarri m a baAAadah a.

‘We have reached the evening and at this very time all sovereignty belongs to All ah,
Lord of the worlds . O Allah, I ask You for the good of tonight, its triumphs and its
victories, its light and its blessings and its guidance, and I take refuge in You from the
evil of tonight and the evil that follows it .’

(٩٢)

The messenger of Allah ﷺ said: ‘Whoever says in the morning:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulk, walahul -hamd, wahuwa
AAala kulli shayin qadeer .

‘None has the right to be worshipped except All ah, alone, without partner, to Him
belongs all sovereignty and praise and He is over all things omnipotent .’

*...has indeed gained the reward of freeing a slave from the children of Ism aAAeel,
and ten of his sins are wiped away and he is raised ten degrees, and he has found a
safe retreat from the devil until evening. Similarly, if he says it at evening time, he
will be protected until the morning.’*

(٩٣)

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ
وَعَالِي مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ .

Asbahna AAala fitratil-islam, waAAaal a kalimatil-ikhlas, waAAaal a deeni nabiyyin a
Muhammad ﷺ waAAaal a millati abeen a Ibraheem, haneefan musliman wam a kana
minal-mushrikeen .

‘We rise upon the *fitrah* of Islam, and the word of pure faith, and upon the religion of
our Prophet Mu hammad ﷺ and the religion of our forefather Ibr aheem, who was a
Muslim and of true faith and was not of those who associate others with All ah.’

fitrah: the religion of Isl am, the way of Ibr aheem ﷺ.

pure faith : the Shah ada.

Note: for the evening, one reads amsayn a instead of a sbahna.

فِي الْمَسَاءِ تُسْتَبَدَّلُ كَلِمَةُ أَصْبَحْنَا بِكَلِمَةِ أَمْسَيْنَا .

(٩٤)

‘AAabdullah Ibn Khubaib ؓ said: ‘The Messenger of Allah ﷺ said to me ‘Recite!’ I
replied ‘O Messenger of Allah, what shall I recite?’ he said ‘Recite:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ.....﴾ [الإِخْلَاصُ]

{Qul huwa All ahu ahad...} [Al-Ikhlās]

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.....﴾ [الْفَلَقُ]

{Qul aAAoothu birabbi alfalaq} [Al-Falaq]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ.....﴾ [النَّاسُ]

{Qul aAAoothu birabbi a lnnas...} [An-Nas]

...in the evening and the morning three times for it will suffice you of all else .’

٢٨. Remembrance before sleeping

(٩٥)

‘When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit (A form of spitting comprising mainly of air with little spittle) in them, recite the last three chapters (Al-Ikhlās, Al-Falaq, An-Nās) of the Quran and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times .’

(٩٦)

The Prophet ﷺ also said: ‘When you are about to sleep recite ayat-al-kursee (The verse of the foot-stool, chapter ٢: ٢٥٥) till the end of the verse for there will remain over you a protection from Allah and no devil will draw near to you until morning.’

(٩٧)

The Prophet ﷺ also said: ‘Whoever recites the last two verses of Soorat Al -Baqarah at night, those two verses shall be sufficient for him (i.e. protect him from all that can cause him harm).’

﴿ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ...﴾

﴿Amana alrrasoolu bim a onzila ilayhi min rabbihi wa almu/minoona﴾

[Al-Baqarah: ٢٨٥-٢٨٦]

(٩٨)

‘If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate :

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، فَإِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ .

Bismika rabbee wa daAAatu janbee wabika arfaAAuh, fa -in amsakta nafsee far hamha, wa-in arsaltah a fahfathha bima tahfathu bihi AAib adakas-saliheen.

‘In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants .’

(٩٩)

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَقَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاها ، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا ، وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا . اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ .

Allahumma innaka khalaqta nafsee wa -anta tawaffaha, laka mam atuha wama hyaha in ahyaytaha fahfathha, wa-in amattah a faghfir lah a. Allahumma inn ee as-alukal-AAafiyah.

‘O Allah, verily You have created my soul and You shall take it ’s life, to You belongs it’s life and death . If You should keep my soul alive then protect it, and if You should take it’s life then forgive it . O Allah, I ask You to grant me good health .’

(١٠٠)

The Prophet ﷺ would place his right hand under his cheek when about to sleep and supplicate:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ . (ثلاثاً)

Allāhumma qinee AAa thabaka yawma tabAAathu AAib adak. (three times).

‘O Allāh, protect me from Your punishment on the day Your servants are resurrected.’ (three times)

(١٠١)

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا .

Bismikal-lāhumma amootu wa -ahya.

‘In Your name O All āh, I live and die .’

(١٠٢)

‘Shall I not direct you both (The Prophet ﷺ was addressing Ali and Fatimah-may Allāh be pleased with them- when they approached him for a servant) to something better than a servant? When you go to bed say :

سُبْحَانَ اللَّهِ (ثلاثاً وثلاثين) Subḥanal-lāh. (thirty-three times)

‘How Perfect All āh is.’ (thirty-three times)

الحمد لله (ثلاثاً وثلاثين) Alḥamdu lill āh. (thirty-three times)

‘All praise is for All āh.’ (thirty-three times)

الله أكبر (أربعاً وثلاثين) Allāhu akbar . (thirty-four times)

‘Allāh is the greatest .’ (thirty-four times)

...for that is indeed better for you both than a servant .’

(١٠٣)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى ، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ ، وَالْفُرْقَانِ ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَّتِهِ . اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ ، اقْضْ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ .

Allāhumma rabbas-samawātis-sabAA, warabbal-AAarshil-AAaath^{ee}em, rabban a warabba kulli shay /, falīqal-ḥabbi wannaw^a, wamunazzilat-tawr^a, wal-injeel, walfurqan, aAAooth^u bika min sharri kulli shayin anta akhiṭhun binasiyatih. Allāhumma antal-awwal, falaysa qablaka shay /, wa-antal-akhir, falaysa baAAadaka shay/, wa-antath^h-thahir falaysa fawqaka shay /, waantal-batin, falaysa doonaka shay /, iqdi AAannad-dayna wa-aghninā minal-faqr.

‘O Allāh, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitte r of the seed and the date stone, Revealer of the Tawrah, the Injeel and the Furqan, I take refuge in You from the evil of all things You shall seize by the forelock (i.e. You have total mastery over). O Allāh, You are The First so there is nothing before You and You are The Last so there is nothing after You .You are Aththahir so there is nothing above You and You are Al-Batin so there is nothing closer than You .Settle our debt for us and spare us from poverty .’

Tawrah: The book revealed to Moos a ^{عليه السلام}.

Injeel: The book revealed to Eas a ^{عليه السلام}.

Furqan: One of the many names of the Qur'an, means: The Criterion which distinguishes between truth and falsehood .

Aththahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes .

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty .

(١٠٤)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا، وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي .

Alhamdu lill ahlil-lathee atAAaman a wasaqana, wakafana, wa-awana, fakam mimman la kafiya lahu wal a mu/wee.

'All praise is for All ah, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them .'

(١٠٥)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ .

Allahumma AA alimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an l a ilaha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-shaytani washirkih, wa -an aqtarifa AAal a nafsee soo -an aw ajurrahu ila muslim.

'O Allah, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You . I take refuge in You from the evil of my soul and from the evil and *shirk* of the devil, and from committing wrong against my soul or bringing such upon another Muslim .'

shirk: to associate others with All ah in those things which are specific to Him . This can occur in (١) belief, e.g. to believe that other than All ah has the power to benefit or harm, (٢) speech, e.g. to swear by other than All ah and (٣) action, e.g. to bow or prostrate to other than All ah.

(١٠٦)

'The Prophet ﷺ never used to sleep until he had recited Soorat As-Sajdah (chapter ٣٢) and Soorat Al-Mulk (chapter ٦٧).'

(١٠٧)

'If you take to your bed, then perform ablution, lie on your right side and then supplicate:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَقَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ .

Allahumma aslamtu nafsee ilayk, wafawwa dtu amree ilayk, wawajjahtu wajhee ilayk, wa-alja/tu thahree ilayk, raghbatan warahbatan ilayk, l a maljaa wal a manja minka illa ilayk, amantu bikit abikal-lathee anzalt, wabinabiyyikal -lathee arsalt.

‘O Allāh, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You . Verily there is no refuge nor safe haven from You except with You . I believe in Your Book which You have revealed and in Your Prophet whom You have sent .’

...If you then die, you will die upon the fi trah. ’

fi trah: the religion of Isl ām, the way of Ibr āheem ﷺ.

۲۹. Supplication when turning over during the night

(۱۰۸)

‘AAa-isha رضي الله عنها narrated that the Messenger of Allāh ﷺ used to say at night if he turned during sleep:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ، الْعَزِيزُ الْغَفَّارُ .

La ilaha illal-lahul-wahidul-qahhar, rabbus-samawati wama baynahuma, alAAazeedul-ghaffar.

‘None has the right to be worshipped except All āh, The One, AL-Qahhar. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.’

AL-Qahhar: The One Who has subdued all of creation and Whom all of creation are subservient to . All movements occur by His will .

۳۰. Upon experiencing unrest, fear, apprehensiveness and the like during sleep

(۱۰۹)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُون .

aAAoothu bikalimatil-lahit-tammat min ghaḍabih, waAAiqābih, washarri AAibādihi, wamin hamaz atish-shayateen, wa-an yahduroon .

‘I take refuge in the perfect words of All āh from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils .’

۳۱. Upon seeing a good dream or a bad dream

(۱۱۰)

‘The righteous dream is from Allāh and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...’

Summary of what to do upon having a bad dream :

Spit on your left three times

Spit: A form of spitting comprising mainly of air with little spittle

Seek refuge in Allāh from shaytan and the evil of what you saw

Do not relate it to anyone

Turn and sleep on the opposite side to which you were sleeping on previously .

(۱۱۱)

Get up and pray if you so desire .

۳۲. Qunoot Al-Witr

*Al-Witr: Supplication made before or after bowing in the witr prayer

(۱۱۲)

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ،
وَبَارِكْ لِي فِيمَا أُعْطِيتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ،
إِنَّهُ لَا يَزِلُّ مَنْ وَالَيْتَ، [وَلَا يَعِزُّ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

Allāhummah-dinee feeman hadayt, waAA afinee feeman AA afayt, watawallanee
feeman tawallayt, wab arik lee feema aAAatayt, waqinee sharra m a qadayt, fa-innaka
taqdee wala yuqda AAalayk, innahu l a yathillu man walayt, [wala yaAAaizzu man
AAadayt], tabarakta rabban a wataAAalayt.

‘O Allāh, guide me along with those whom You have guided, pardon me along with
those whom You have pardoned, be an ally to me along with those whom You are an
ally to and bless for me th at which You have bestowed . Protect me from the evil You
have decreed for verily You decree and none can decree over You .For surety, he
whom you show allegiance to is never abased and he whom You take as an enemy is
never honoured and mighty . O our Lord, Blessed and Exalted are You .’

Evil you have decreed : Allāh does not create pure evil which does not have any good
or contain any benefit, wisdom or mercy at all, nor does He punish anyone without
having committed a sin . Something can be good in terms of its creation when viewed in
a particular perspective and at the same time be evil when viewed in another
way.Allāh created the devil and by him, He tests His servants, so there are those who
hate the devil, fight him and his way and they stand at enmity toward him and his
followers and there are others who are at allegiance with the devil and follow his
steps. So evil exists in His creatures by His will and wisdom, not in His actions or act
of creating .

(١١٣)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ
مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

Allāhumma innee aAAaothu biridaka min sakhatik, wabimuAAafatika min
AAauqubatik, wa-aAAaothu bika mink, l a ohsee thana-an AAalayk , anta kama
athnayta AAal a nafsik.

‘O Allāh, I take refuge within Your pleasure from Your displeasure and within Your
pardon from Your punishment, and I take refuge in You from You . I cannot
enumerate Your praise . You are as You have praised Yourself .’

(١١٤)

اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ،
وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ،
وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْضَعُ لَكَ وَنَخْلَعُ مَنْ يَكْفُرُكَ.

Allāhumma iyy aka naAAbud, walaka nu sallee wanasjud, wa -ilayka nasAA a wana hfid,
narjoo rahmatik, wanakhsh a AAa thabak, inna AAa thabaka bilkafireena mul haq.
Allāhumma inn a nastaAAeenuk, wana staghfiruk, wanuthnee AAalaykal - khayr, wal a
nakfuruk, wanu /minu bik, wanakh daAAau lak wanakhlaAAau man yakfuruk .

‘O Allāh, it is You we worship, and unto You we pray and prostrate, and towards You
we hasten and You we serve . We hope for Your mercy and fear Your punishment,
verily Your punishment will fall upon the disbelievers .O Allāh, we seek Your aid and
ask Your pardon, we praise You with all good and do not disbelieve in You .We
believe in You and submit unto You, and we disown and reject those who disbelieve
in You.

۳۳. Remembrance immediately after salām of the witr prayer

(۱۱۵)

The Messenger of Allah ﷺ would recite (the following chapters) during the witr prayer:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى...﴾ ﴿Sabbih isma rabbika al -aAAAla﴾

[Al-aAAAla]

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ....﴾ ﴿Qul ya ayyuha alkafiroon

[Al-kafiroon]

﴿قُلْ هُوَ اللَّهُ أَحَدٌ.....﴾ ﴿Qul huwa Allahu aḥad

[Al-ikhlas]

...after giving salām he would supplicate three times:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ (ثلاث مرات)

Subḥanal-malikil-quddoos .(three times).

‘How perfect The King, The Holy One is .’ (three times)

...on the third time he would raise his voice, elongate it and add :

ربُّ الْمَلَائِكَةِ وَالرُّوحِ Rabbil-mala-ikati warroo h.

‘Lord of the angles and the Roo h (i.e. Jibra-eel).

۳۴. Supplication for anxiety and sorrow

(۱۱۶)

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمِّتِكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِّيتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي، وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي.

Allāhumma innee AAabduk, ibnu AAabdik, ibnu ama tik, nasiyatee biyadik, m adin fiyya hukmuk, AAadlun fiyya qa da-ok, as-aluka bikulli ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee kit abik, aw AAallamtahu a hadan min khalqik awis -ta/tharta bihi fee AAilmil -ghaybi AAindak, an tajAAaalal -Qurana rabeeAAa qalbee, wanoora sadree, wajaal aa huznee wa thahaba hamme .

‘O Allāh, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total mastery over), Your command over me is forever executed and Your decree over me is just . I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety .’

(۱۱۷)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

Allāhumma innee aAAaothu bika minal-hammi walhuzn, walAAajzi walkasali walbukhli waljubn, wa dalAAaid-dayni wagha labatir-rijal.

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men .’

٣٥. Supplication for one in distress

(١١٨)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ .

La ilaha illal-lahul-AAa^{theemul}-haleem, la ilaha illal-lahu rabbul-AAarshil-AAa^{theem}, la ilaha illal-lahu rabbus-samawati warabbul-ardi warabbul-AAarshil-kareem.

‘None has the right to be worshipped except All ah Forbearing . None has the right to be worshipped except All ah, Lord of the magnificent throne . None has the right to be worshipped except All ah, Lord of the heavens, Lord of the Earth and Lord of the noble throne .’

(١١٩)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

Allahumma rahmatoka arjoo fal a takilnee ila nafsee tarfata AAayn, wa-aslih lee sha/nee kullah, la ilaha illa ant.

‘O Allah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs .None has the right to be worshipped except You .’

(١٢٠)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

La ilaha illa anta sub hanaka innee kuntu mina ththalimeen.

‘None has the right to be worshipped except You . How perfect You are, verily I was among the wrong -doers.’

(١٢١)

اللَّهُ اللَّهُ رَبِّ لَا أَشْرِكُ بِهِ شَيْئًا.

Allahu Allahu rabbi la oshriku bihi shaya.

‘Allah, Allah is my Lord, I do not associate anything with Him .’

٣٦. Upon encountering an enemy or those of authority

(١٢٢)

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ .

Allahumma inn a najAAaluka fee nu hoorihim wanaAAoo ^{thu}bika min shuroorihim .

‘O Allah, we place You before them and we take refuge in You from their evil .’

(١٢٣)

اللَّهُمَّ أَنْتَ عَضْدِي، وَأَنْتَ نَصِيرِي، بِكَ أَجُولُ وَبِكَ أَصُولُ وَبِكَ أَقَاتِلُ .

Allahumma anta AAa ^{dudee}, wa-anta na^{seeree}, bika ajoolu wabika a soolu wabika oqatil.

‘O Allah, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle .’

(١٢٤)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

Hasbunal-lahu waniAAamal -wakeel.

‘Allah is sufficient for us, and how fine a trustee (He is).’

۳۷. Supplication for one afflicted with doubt in his faith

(۱۲۵)

He should seek refuge in Allāh

He should renounce that which is causing such doubt .

(۱۲۶)

He should say:

آمَنْتُ بِاللَّهِ وَرَسُولِهِ.

Amantu billāhi warusulih .

‘I have believed in Allāh and His Messenger .’

(۱۲۷)

He should also recite the following verse:

﴿هُوَ الْأَوَّلُ، وَالْآخِرُ، وَالظَّاهِرُ، وَالْبَاطِنُ، وَهُوَ يَكُلُّ شَيْءٍ عَلِيمٌ﴾.

«Huwa al-awwalu, wa al-akhiru, wa al^{ath}thahiru wa albatinu wahuwa bikulli shayin AAaleem».

‘He is The First and The Last, *Aththahir* and *Al-Batin* and He knows well all things .’

Aththahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes .

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

۳۸. Settling a debt

(۱۲۸)

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ .

Allahummak -finee bihalalika AAan haramik, wa -aghninee bifa dlika AAamman siw ak.

‘O Allāh, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others .’

(۱۲۹)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

Allahumma innee aAAoo thu bika minal-hammi walhuzn, walAAajzi walkasal, walbukhl, waljubn, wa dalAAaid-dayni waghatabatir -rijal.

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men .’

۳۹. Supplication for one afflicted by whisperings in prayer or recitation

(۱۳۰)

‘othman Ibn Al-AAas ؓ narrated: I said ‘O Messenger of Allāh, verily the devil comes between me and my prayer and recitation making me confused’ The Messenger of Allāh ﷺ replied ‘That is a devil called Khanzab, so if you sense his

presence then seek refuge in Allāh from him and spit (A form of spitting comprising mainly of air with little spittle) on your left side three times.'

٤٠. Supplication for one whose affairs have become difficult

(١٣١)

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

Allahumma la sahlā illā ma jaAAaltahu sahlā, wa-anta tajAAalul - hazana in shi/ta sahlā.

'O Allāh, there is no ease except in that which You have made easy, and You make the difficulty, if You wish, easy.'

٤١. Upon committing a sin

(١٣٢)

'Any servant who commits a sin and as a result, performs ablution, prays two units of prayer (i.e. two rakAAas) and then seeks Allāh's forgiveness, Allāh would forgive him.'

٤٢. Supplication for expelling the devil and his whisperings

(١٣٣)

Seeking refuge from him.

(١٣٤)

The athan (call to prayer).

(١٣٥)

Recitation of the Qur'an and the authentic texts of remembrance and supplications. e.g. 'Do not make your homes like the graveyards, indeed the devils flee from the house in which soorat Al-Baqarah has been read' related by Muslim ١/٥٣٩, also supplication and remembrance for the morning & evening, before sleep, when getting up, entering and leaving the toilet, entering and leaving the mosque, the recitation of ayat Al-kursiyy and the last two verses of soorat Al -Baqarah before sleeping, the athan...etc.

٤٣. Supplication when stricken with a mishap or overtaken by an affair

(١٣٦)

'The strong believer is better and more beloved to Allāh, than the weak believer and there is goodness in both. Strive for that which will benefit you, seek help from Allāh and do not despair. If a mishap should happen to befall you then do not say 'If only I had acted...such and such would have happened'. Rather, say:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ .

Qaddaral-lāh, wama shaa faAAal.

'Allāh has decreed and what He wills, He does.'

...for verily 'If' lets in the work of the devil.'

(١٣٧)

Indeed Allāh تعالى rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ .

Hasbiyal-lah, waniAAamal -wakeel.

‘Allah is sufficient for me, and how fine a trustee (He is).’

٤٤. Placing children under Allah’s protection

(١٣٨)

Ibn AAabbas related that the Messenger of Allah ﷺ used to commend Al-Hasan and Al-Husayn to Allah’s protection, saying:

أَعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ .

OAAeethukuma bikalimatil-lahit-tammah, min kulli shay tanin wahammah, wamin kulli AAaynin lammah.

‘I commend you two to the protection of Allah’s perfect words from every devil, vermin, and every evil eye .’

٤٥. When visiting the sick

(١٣٩)

When the Prophet ﷺ would enter upon a sick person, he would say:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ .

La ba/sa tahoorun in sh aal-lah.

‘Never mind, may it (the sickness) be a purification, if Allah wills.’

(١٤٠)

‘Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ . (سبع مرات)

Asalul-lahal-AAaatheem rabbal-AAarshil-AAaatheem an yashfeek (7times).

‘I ask Allah The Supreme, Lord of the magnificent throne to cure you .’

...he (the sick person) will be cured.’

٤٦. Excellence of visiting the sick

(١٤١)

‘Ali Ibn Abee Talib ؑ related that he heard the Messenger of Allah ﷺ say: ‘If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angles send prayers upon him until the evening, and if this was in the evening, seventy thousand angles send prayers upon him until the morning .’

٤٧. Supplication of the sick who have renounced all hope of life

(١٤٢)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى .

Allahummagh -fir lee, war hamnee wa -alhiqnee birrafeeql -aAAala.

‘O Allah, forgive me, have mercy upon me and unite me with the higher companions .’

Refer to the Quran, chapter ٤, verse: ٦٩.

(١٤٣)

AAaishah رضي الله عنها related that the Prophet ﷺ (during his illness in which he passed away) would dip his hands in water and then he would wipe his face and say :
 لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ الْمَوْتَ لَسَكْرَاتٍ .

La ilaha illal-lah, inna lilma wti lasakar at.

‘None has the right to be worshipped except All ah, death does indeed contain agony .’

(١٤٤)

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La ilaha illal-lah, wallahu akbar, la ilaha illal-lahu wahdah, la shareeka lah, la ilaha illal-lahu lahul-mulku walahul-hamd, la ilaha illal-lah, wala hawla wala quwwata ill a billah.

‘None has the right to be worshipped except All ah and All ah is the greatest .None has the right to be worshipped except All ah, alone. None has the right to be worshipped except All ah, alone, without partner .None has the right to be worshipped except All ah, to Him belongs all sovereignty and praise. None has the right to be worshipped except All ah and there is no might and no power except with All ah.’

٤٨. Instruction for the one nearing death

i.e. those around the sick should instruct and encourage him to say the shahadah.

(١٤٥)

‘He whose last words are:

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal-lah.

‘None has the right to be worshipped except All ah.’

...will enter Paradise.’

٤٩. Supplication for one afflicted by a calamity

(١٤٦)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي، وَاخْلُفْ لِي خَيْرًا مِنْهَا.

Inna lillahi wa-inna ilayhi rajiAAoon, allahumma/- jurnee fee mu sebatee wakhlu f lee khayran minh a.

‘To All ah we belong and unto Him is our return .O All ah, recompense me for my affliction and replace it for me with something better .’

٥٠. When closing the eyes of the deceased

(١٤٧)

اللَّهُمَّ اغْفِرْ لِفُلَانٍ بِاسْمِهِ- وَارْقَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ ، وَاخْلُقْهُ فِي عَقْبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنُورْ لَهُ فِيهِ .

Allahummagh-fir li-name the dead - warfaAA darajatahu fil -mahdiyyeen, wakhlu fhu fee AAaqibihi fil -ghabireen, waghfir lan a walahu y a rabbal-AAalameen wafsa h lahu fee qabrih, wanawwir lahu feeh .

‘O All ah, forgive -here the name of the deceased is mentioned- and raise his rank among the rightly guided, and be a successor to whom he has left behind, and forgive us and him O Lord of the worlds . Make spacious his grave and illuminate it for him .’

A successor : one who succeeds another due to the latter ’s absence or death. This is the correct meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is

the khaleefah (*vicegerent*, as is commonly translated) of Allāh on earth because Allāh is never absent, and will never die . This supplication proves the correct understanding of this term and shows that Allāh succeeds us and guards whom we leave behind when we die or are absent (also refer to supplication #١٩٨).

٥١. Supplication for the deceased at the funeral prayer

(١٤٨)

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ وَاعْفُ عَنْهُ ، وَأَكْرِمْ نُزُلَهُ ، وَوَسِّعْ مَدْخَلَهُ ،
وَاعْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ
الدَّنَسِ ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ ، وَزَوْجًا خَيْرًا مِنْ
زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ ، وَأَعِذَّهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ .

Allāhummagh-fir lahu warḥamh, waAAafih, waAAafu AAanh, wa-akrim nuzulah,
wawassiAA mudkhalah, waghsilhu bilmā-i waththalji walbarad, wanaqqihi minal -
khataya kama naqqaytath-thawbal-abyada minad-danas, wa-abdilhu daran khayran
min darih, wa-ahlan khayran min ahlih wazawjan khayran min zawjih, wa -adkhilul-
jannah, wa-AAathhu min AAathabil-qabr, waAAa thabin-nar.

‘O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception . Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth . Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse . Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire .’

(١٤٩)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا ، وَغَائِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا
وَأُنْثَانَا . اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَمَنْ تَوَقَّيْتَهُ مِنَّا فَتَوَقَّهُ عَلَى
الْإِيمَانِ ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ ، وَلَا تُضِلَّنَا بَعْدَهُ .

Allāhummagh-fir lihayyina wamayyitin a washahidina, waghā-ibina, wasagheerina
wakabeerin a, wathakarina wa-onthana. Allāhumma man a hyaytahu minn a fa-ahyihi
AAalal-islām, waman tawaffaytahu minn a fatawaffahu AAalal -eeman, allāhumma la
tahrimna ajrah, wala tudillana baAAadah .

‘O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females . O Allāh, whom amongst us You keep alive, then let such a life be upon Islām, and whom amongst us You take unto Yourself, then let such a death be upon faith . O Allāh, do not deprive us of his reward and do not let us stray after him .’

(١٥٠)

اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ ، وَحَبْلُ جِوَارِكَ ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ
النَّارِ ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ ، فَاعْفِرْ لَهُ وَارْحَمْهُ ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Allāhumma inna -name the dead- fee thimmatik, wa habli jiwarik, faqihi min fitnatil -
qabr waAAa thabin-nar, wa-anta ahlul-wafa/, walhaq, faghfir lahu warḥamh, innaka
antal-ghafoorur-raheem.

‘O Allāh, so-and-so is under Your care and protection so protect him from the trial of the grave and torment of the Fire . Indeed You are faithful and truthful . Forgive and have mercy upon him, surely You are The Oft -Forgiving, The Most -Merciful.’

(١٥١)

اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ، احْتَاجُ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.

Allāhumma AAabduka wabnu amatik, i htaja ila rahmatik, wa-anta ghaniyyun AAa n AAathabih, in kana muhsinan fazid fee hasanatih, wa-in kana museean fataj awaz AAanh.

‘O Allāh, Your servant and the son of Your maidservant is in need of Your mercy and You are without need of his punishment . If he was righteous then increase his reward and if he was wicked then look over his sins .’

٥٢. Supplication for the advancement of reward during the funeral prayer

This supplication is made when the deceased is a baby /child (i.e. one not having reached the age of puberty).

(١٥٢)

After seeking forgiveness for the deceased, one can say:

اللَّهُمَّ اجْعَلْهُ قَرِطًا وَذَخْرًا لَوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَالْحَقُّ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ، وَفِيهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ .

Allāhummaj-AAalhu fara tan, wathukhran liwalidayh, washafeeAAan muj aban. Allāhumma thaqqil bihi maw azeenahum a wa-aAAathim bihi ooorahum a, wa-alhiqhu bisalihil-mu/mineen, wajAAalhu fee kaf alati Ibraheem, waqihi bira hmatika AAathabal-jaheem.

‘O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor . O Allāh, through him, make heavy their scales and magnify their reward . Unite him with the righteous believers, place him under the care of Ibraheem, and protect him by Your mercy from the torment of Hell .’

(١٥٣)

Al-Hasan used to recite the opening chapter of the Quran (i.e. AL-Fatihah) over the child and then supplicates:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِطًا، وَسَلَفًا وَأَجْرًا.

Allāhummaj-AAalhu lan a farata, wasalafan wa -ajra.

‘O Allāh, make him a preceding reward, a prepayment and a recompense for us .’

٥٣. Condolence

(١٥٤)

إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى. فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

Inna lillahi ma akhath, walahu ma aAAta, wakullu shayin AAindah bi-ajalin musamma . . .faltaṣbir walta htasib.

‘Verily to Allāh, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time ...and then he ﷺ ordered for her to be patient and hope for Allāh’s reward.’

The words (faltaṣbir walta htasib) are commands in the feminine 3rd person form, so they will need to be changed in respect to whom is being addressed.

...and one can also say:

أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ، وَغَفَرَ لِمَيِّتِكَ.

aAAathamal-lahu ajrak, wa -ahsana AAaz aak, waghafara limayyitik .

‘May Allāh magnify your reward, make better your solace and forgive your deceased.’

This is the saying of some of the scholars, *not* a hadeeth .

٥٤. Placing the deceased in the grave

(١٥٥)

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ .

Bismil-lāhi waAAalā sunnati rasoolil-lāh.

‘In the name of Allāh and upon the sunnah of the Messenger of Allāh.’

٥٥. After burying the deceased

(١٥٦)

‘After the Prophet ﷺ would bury the deceased he would stand by the grave and say :
‘Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned’.’

٥٦. Visiting the graves

(١٥٧)

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ،
نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

Assalamu AAalaykum ahlad-diyari minal-mu/mineena walmuslimeen, wa-inna in shaal-lāhu bikum lahiqoon, nas-alul-lāha lana walakumul-AAāfiyah.

‘Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allāh willing, be united with you, we ask Allāh for well-being for us and you.’

٥٧. Prayer said during a wind storm

(١٥٨)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا.

Allāhumma innee as-aluka khayrah a wa-aAAoothu bika min sharrih a.

‘O Allāh, I ask You for it’s goodness and I take refuge with You from it’s evil.’

(١٥٩)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ
شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ.

Allāhumma innee as-aluka khayrah a wakhayra ma feeha, wakhayra ma orsilat bih, wa-aAAoothu bika min sharrih a, washarri ma feeha washarri ma orsilat bih.

‘O Allāh, I ask You for it’s goodness, the good within it, and the good it was sent with, and I take refuge with You from it’s evil, the evil within it, and from the evil it was sent with.’

٥٨. Supplication upon hearing thunder

(١٦٠)

When AAabdullah Ibn Az-Zubayr ؓ used to hear thunder he would stop talking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subhanal-lathee yusabbi hur-raAAdu bi hamdih, walmal a-ikatu min kheefatih .
 ‘How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him .’

٥٩. Supplication for rain

(١٦١)

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مُرِيْعًا، نَافِعًا غَيْرَ ضَارٍ، عَاجِلًا غَيْرَ آجِلٍ.

Allāhummas-qina ghaythan mugheethan maree -an mureeAAan, n afiAAan, ghayra dar, AAajilan ghayra ajil.

‘O Allāh, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later .’

(١٦٢)

اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا.

Allāhumma aghithn a, allāhumma aghithn a, allāhumma aghithn a.

‘O Allāh, relieve us, O All āh, relieve us, O All āh, relieve us .’

(١٦٣)

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ وَأَحْيِي بَلَدَكَ الْمَيِّتَ .

Allāhummas-qi AAib adak, wabah a-imak, wanshur ra hmatak, wa-ahyi baladakal -mayyit.

‘O Allāh, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land .’

٦٠. Supplication said when it rains

(١٦٤)

اللَّهُمَّ صَيِّبًا نَافِعًا .

Allāhumma sayyiban nafiAAa.

‘O Allāh, may it be a beneficial rain cloud .’

٦١. After rainfall

(١٦٥)

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

Mutirna bifa dlil-lahi wara hmatih.

‘We have been given rain by the grace and mercy of All āh.’

٦٢. Asking for clear skies

(١٦٦)

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظُّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَنَايِ الشَّجَرِ .

Allāhumma hawalayna wala AAalayna, allāhumma AAaalal -akami wa ththirab, wabutoonil-awdiyah, waman abitish-shajar.

‘O Allāh, let the rain fall around us and not upon us, O All āh, (let it fall) on the pastures, hills, valleys and the roots of trees .’

٦٣. Upon sighting the crescent moon

(١٦٧)

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالنَّوْفِيقِ لِمَا نُحِبُّ وَتَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ.

Allahu akbar, allahumma ahillahu AAalayn a bil-amni wal-eeman, wassalamati wal-islam, wattawfee iqi lima tuhibbu watar da, rabbun a warabbukal -lah.

‘Allah is the greatest . O Allah, let the crescent loom above us in safety, faith, peace, and Islam, and in agreement with all that You love and pleases You . Our Lord and your Lord is Allah.’

٦٤. Upon breaking fast

(١٦٨)

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ.

Thahaba *th*-thama-o wabtallatil -AAurooq, wathabatal -ajru in sh aal-lah.

‘The thirst has gone and the veins are quenched, and reward is confirmed, if Allah wills.’

(١٦٩)

‘AAabdullah Ibn AAamr Ibn Al-AAas رضي الله عنه related that the Messenger of Allah ﷺ said: ‘Indeed the fasting person has at the time of breaking fast, a supplication which is not rejected’. Ibn Abee Mulaykah رحمه الله said: ‘I Heard AAabdullah Ibn AAomar say when he broke his fast:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ، أَنْ تَغْفِرَ لِي .

Allahumma inne as -aluka bira hmatikal -latee wasiAAat kulla shay, an taghfira lee .

‘O Allah, I ask You by Your mercy which envelopes all things, that You forgive me.’

٦٥. Supplication before eating

(١٧٠)

‘When you are about to eat, you should say :

بِسْمِ اللَّهِ .

Bismil-lah.

...and if you forget to say it before starting, then you should say (when you remember):

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ .

Bismil-lahi fee awwalihi wa -akhirih.

‘In the name of Allah in it’s beginning and end .’

(١٧١)

‘Whoever Allah feeds, should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ.

Allahumma b arik lan a feehi wa -atAAaimna khayran minh .

‘O Allah, bless it for us and feed us better than it .’

...and whoever Allah gives milk to drink should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

Allahumma b arik lan a feehi wazidn a minh.

‘O Allah, bless it for us and give us more of it .’

٦٦. Upon completing the meal

(١٧٢)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ .

Al_hamdu lill_{ah}il-lat_{hee} at_{AA}amanee h_{atha} warazaqaneehi min ghayri h_{aw}lin minnee wal_a quwwah.

‘All praise is for All_{ah} who fed me this and provided it for me without any mi_{gh}t nor power from myself.’

(١٧٣)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُودَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبُّنَا .

Al_hamdu lill_{ah}i h_{am}dan katheeran t_{ayy}iban mub_{ar}akan feeh, ghayra makfiyyin wal_a muwadda_{AA}in, wal_a mustagh_{nan} _{AA}anhu rabbun_a.

‘All_{ah} be praised with an abundant beautiful blessed praise, a never -ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord.’

There are other views as regards to the understanding of this supplication, from them :
All_{ah} be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed. The One Who is longed for, along with that which is with Him and The One Who is needed, He is our Lord.’

٦٧. Supplication of the guest for the host

(١٧٤)

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ.

All_{ahumma} b_{ar}ik lahum feem_a razaqtahum, waghfir lahum war_{ah}amhum.

‘O All_{ah}, bless for them, that which You have provided them, for give them and have mercy upon them.’

٦٨. Supplication said to one offering a drink or to one who intended to do that

(١٧٥)

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي.

All_{ahumma} a_t_{AA}aim man a_t_{AA}amanee wasqi man saq_{anee}.

‘O All_{ah}, feed him who fed me, and provide with drink him who provided me with drink.’

٦٩. Supplication said when breaking fast in someone's home

(١٧٦)

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ.

Aftara _{AA}indakumu s_{sa}-imoon, wa-akala t_{aa}_{AA}amakumul-abrar, wasallat _{AA}alaykumul-mala_{ikah}.

‘May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angles send prayers upon you.’

٧٠. Supplication said by one fasting when presented with food and does not break his fast

(١٧٧)

‘If you are not invited (to a meal) then answer. If you happen to be fasting, then supplicate (for those present) and if you are not fasting, then eat.’

٧١. Supplication said upon seeing the early or premature fruit

(١٧٨)

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مَدْنَا.

Allāhumma b̄arik lanā fee thamarin a, wabarik lanā fee madeenatin a, wabarik lanā fee saAAinā wabarik lanā fee muddin a.

‘O Allāh, bless our fruit for us, bless our town for us, bless our saAA for us and bless our mudd for us.’

A saAA is equivalent to four mudds and a mudd is equivalent to a dry measure of an average man’s two palms.

٧٢. Supplication said upon sneezing

(١٧٩)

‘When one of you sneezes he should say:

الْحَمْدُ لِلَّهِ.

Alhamdu lillāh.

‘All praise if for Allāh.’

...and his brother or companion should say to him:

يَرْحَمُكَ اللَّهُ.

Yarhamukal-lāh.

‘May Allāh have mercy upon you.’

...and he (i.e. the one who sneezed) replies back to him:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بِالْكُم.

Yahdeekumul-lāhu wayu slihu balakum.

‘May Allāh guide you and rectify your condition.’

٧٣. Supplication said to the newlywed

(١٨٠)

بَارِكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Barakal-lāhu lak, wab̄araka AAalayk, wajamaAA a baynakum a fee khayr.

‘May Allāh bless for you (your spouse) and bless you, and may He unite both of you in goodness.’

٧٤. The groom’s supplication on the wedding night or when buying an animal

(١٨١)

when you marry a woman or buy a maidservant, you should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allāhumma innee as -aluka khayrah a wakhayra m a jabaltah a AAalayh, wa -aAAaothu bika min sharrih a washarri m a jabahtah a AAalayh.

‘O Allāh, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I take refuge with You from the evil within her and the evil that you have made her inclined towards.’

...and if you buy a camel, then you should take hold of it’s hump and say likewise.’

٧٥. Supplication before sexual intercourse

(١٨٢)

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismil-lah, allahumma jannibnash -shaytan, wajannibish -shaytana ma razaqtan a.

‘In the name of All ah. O Allah, keep the devil away from us and keep the devil away from what you have blessed us with .’

٧٦. When angry

(١٨٣)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .

aAAoothu billahi minash -shaytanir-rajeem.

‘I take refuge with All ah from the accursed devil .’

٧٧. Supplication said upon seeing someone in trial or tribulation

This supplication is to be said to one ’s self, not directly to the one in trial or tribulation .

(١٨٤)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

Alhamdu lill ahil-lathee AAafanee mimmaab -talaka bih, wafaddalane AAal a katheerin mimman khalaqa taf deela.

‘All praise is for All ah Who saved me from that which He tested you with and Who most certainly favoured me over much of His creation .’

٧٨. Remembrance said at a sitting or gathering...etc

(١٨٥)

Ibn AAumar ؓ said: It would be counted that the Messenger of All ah ﷺ would say one hundred times at any one sitting before getting up :

رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.

Rabbigh -fir lee watub AAalay, innaka antat -tawwabul-ghafoor.

‘O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft -Returning. The Oft-Forgiving.’

٧٩. Supplication for the expiation of sins said at the conclusion of a sitting or gathering...etc

(١٨٦)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subhanakal-lahumma wabi hamdik, ashhadu an l a ilaha illa ant, astaghfiruka wa -atoobu ilayk .

‘How perfect You are O All ah, and I praise You . I bear witness that None has the right to be worshipped except You . I seek Your forgiveness and turn to You in repentance .’

Cont.٧٩. Supplication for concluding all sittings

(١٨٧)

AAaishah رضي الله عنها said: Whenever The Messenger of Allah ﷺ would betake a seat, read Qur'an or pray, he would always conclude it with certain words, I (i.e. AAaishah) said: O Messenger of Allah ﷺ I have noticed that whenever you betake a seat, read Qur'an or pray, you always conclude it with these words. He said: Yes, whoever speaks good, it (i.e. the supplication) will be a seal for that goodness and whoever speaks ill, it will be an atonement for him.'

سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subhanaka wabi hamdik, la ilaha illa anta astaghfiruka wa -atoobu ilayk .

'How perfect You are and I praise You . None has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You .'

٨٠. Returning a supplication of forgiveness

(١٨٨)

'AAabdullah Ibn Sarjis رضي الله عنه said: 'I went to see the Prophet ﷺ and ate from his food and then said to him:

غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللَّهِ.

Ghafaral-lahu laka ya rasoolal-lah.

'May Allah forgive you, O Messenger of Allah.'

...he replied:

وَلَكَ .

wa-lak

'and you.'

٨١. Supplication said to one who does you a favour

(١٨٩)

'If someone does you a favour and you say:

جَزَاكَ اللَّهُ خَيْرًا.

Jazakal-lahu khayran .

'May Allah reward you with goodness .'

...then you have indeed excelled in praising him.'

٨٢. Protection from the Dajjal

Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about . Most of mankind will follow him . He will appear from A sbahan, Iran at the time when Muslims will conquer Constantinople . He will be given special powers and will make the truth seem false and vice versa . He will claim to be righteous and then he will claim prophet -hood and finally, divinity . From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allah as it is a sign of imperfection . The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise .

(١٩٠)

'Whoever memorises the first ten verses of soorat Al-Kahf will be protected from Dajjal.'

One should also seek refuge with Allah from the tribulations of the Dajjal after the last tashahhud in prayer. (Refer to supplications #٥٥ & #٥٦)

٨٣. Supplication said to one who pronounces his love for you, for Allah's sake

(١٩١)

أَحَبُّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

Aḥabbakal-latḥee aḥbabtanee lah .

‘May He, for whom you have loved me, love you .’

٨٤. Supplication said to one who has offered you some of his wealth

(١٩٢)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Barakal-lāhu laka fee ahlika wam alik.

‘May Allāh bless for you, your family and wealth .’

٨٥. Supplication said to the debtor when his debt is settled

(١٩٣)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ.

Barakal-lāhu laka fee ahlika wam alik, innam a jaza-os-salafil-hamdu wal-ada/.

‘May Allāh bless for you, your family and wealth . Surely commendation and payment are the reward for a loan .’

٨٦. Supplication for fear of shirk

shirk: to associate others with Allāh in those things which are specific to Him . This can occur in (١) belief, e.g. to believe that other than Allāh has the power to benefit or harm, (٢) speech, e.g. to swear by other than Allāh and (٣) action, e.g. to bow or prostrate to other than Allāh.

(١٩٤)

اللَّهُمَّ إِنِّي أَعُوذُكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

Allāhumma innee aAAoo thu bika an oshrika bika wa -ana aAAalam, wa -astaghfiruka lima la aAAalam.

‘O Allāh, I take refuge in You lest I should commit *shirk* with You knowingly and I seek Your forgiveness for what I do unknowingly .’

٨٧. Returning a supplication after having bestowed a gift or charity upon someone

(١٩٥)

AAaishah رضي الله عنها reported that the Messenger of Allāh ﷺ was given a sheep and he ordered for it's distribution. When the servant would come back (from distributing it), AAaishah would ask: ‘What did they say?’, he replied: They would supplicate:

بَارَكَ اللَّهُ فِيكُمْ.

Barakal-lāhu feekum .

‘May Allāh bless you all .’

...AAaishah would then say:

وَفِيهِمْ بَارَكَ اللَّهُ.

Wafeehim b arakal-lāh.

‘and may Allāh bless them .’

...we return their supplication in a similar way and our reward remains with us .

٨٨. Forbiddance of ascribing things to omens

This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces such a link, relies on Allāh and then says this supplication as an expiation for this act, since it falls under the category of *shirk*.

(١٩٦)

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ.

Allahumma la tayra illa tayruk, wal khayra illa khayruk, wal ilaha ghayruk.

‘O Allāh, there is no omen but there is reliance on You, there is no good except Your good and none has the right to be worshipped except You .’

٨٩. Supplication said when mounting an animal or any means of transport

(١٩٧)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Bismil-lah, walhamdu lillāh, subhanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wainna ila rabbina lamunqaliboon, al hamdu lillāh, alhamdu lillāh, alhamdu lillāh, Allāhu akbar, Allāhu akbar, Allāhu akbar, sub hanakal-lahumma innee thalamtu nafsee faghfir lee fainnahu l a yaghfiru th-thunooba illa ant.

‘In the name of Allāh and all praise is for Allāh. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny . All praise is for Allāh, All praise is for Allāh, All praise is for Allāh, Allāh is the greatest, Allāh is the greatest, Allāh is the greatest . How perfect You are, O Allāh, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You .’

٩٠. Supplication for travel

(١٩٨)

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى ، وَمِنْ الْعَمَلِ مَا تَرْضَى ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ ، وَالْخَلِيقَةُ فِي الْأَهْلِ ، اللَّهُمَّ إِنِّي أَعُوذُكَ مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ الْمَنْظَرِ ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ .

Allāhu akbar, Allāhu akbar, Allāhu akbar, sub hanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wa-inna ila rabbina lamunqaliboon, allāhumma innā nas-aluka fee safarinā hatha albirra wattaqwā, wamināl-AAamali mā tarda, allāhumma hawwin AAalaynā safaranā hatha, watwi AAannā buAADah, allāhumma anta s-sahibu fis-safar, walkhaleefatu fil-ahl, allāhumma innee aAAaoO thu bika min waAAath a-is-safar, waka-abatil-manthar, wasoo-il-munqalabi fil-mali wal-ahl.

‘Allāh is the greatest, Allāh is the greatest, Allāh is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny . O Allāh, we ask You for *birr* and *taqwa* in this journey of ours, and we ask You for deeds which please You. O Allāh, facilitate our journey and let us cover it ’s distance quickly . O Allāh,

You are The Companion on the journey and The Successor over the family, O Allāh, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family .’

birr and *taqwa*: two comprehensive terms which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwa* refers to avoiding those actions which have been prohibited .

A successor : one who succeeds another due to the latter’s absence or death . This is the correct meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is the *khaleefah* (*vicegerent*, as is commonly translated) of Allāh on earth because Allāh is never absent, and will never die . This supplication proves the correct understanding of this term and shows that Allāh succeeds us and guards whom we leave behind when we die or are absent .

...upon returning the same supplication is recited with the following addition :

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ .

Ayiboona, t a-iboona, AA abidoona, lirabbina a hamidoon .

‘We return, repent, worship and praise our Lord .’

٩١. Supplication upon entering a town or village..etc

(١٩٩)

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اُظْلِلْنَ، وَرَبَّ الْاَرْضَيْنِ السَّبْعِ وَمَا اُقْلِلْنَ، وَرَبَّ الشَّيَاطِيْنَ وَمَا اُضِلْلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا دَرَيْنِ، اَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ اَهْلِهَا، وَخَيْرَ مَا فِيْهَا، وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ اَهْلِهَا، وَشَرِّ مَا فِيْهَا.

Allāhumma rabbas -samawatis-sabAAi wama a athlaln, warabbal -aradeenas-sabAAi wama aqlaln, warabbash -shayateeni wama a adlaln, warabbal -riyahi wama tharayn, as-aluka khayra h athihil-qaryah, wakhayra ahlilh a wakhayra m a feeha, wa-aAAoothu bika min sharrih a washarri ahlilh a, washarri m a feeha.

‘O Allāh, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it .’

٩٢. When entering the market

(٢٠٠)

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوْتُ، بِيْدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.

La ilaha illal-lah, wa^hdahu la shareeka lah, lahul -mulku walahul -hamd, yu^hyee wayumeetu wahuwa hayyun la yamoot, biyadihil -khayru wahuwa AAal a kulli shayin qadeer.

‘None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise . He gives life and causes death, and He is living and does not die . In His hand is all good and He is over all things, omnipotent .’

٩٣. Supplication for when the mounted animal(or mean of transport) stumbles

(٢٠١)

بِسْمِ اللَّهِ .

Bismil-lah.

‘In the name of All ah.’

٩٤. Supplication of the traveller for the resident

(٢٠٢)

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ.

AstawdiAAukumul -lah, alla thee la tadeeAAu wad a-iAAuh.

‘I place you in the trust of All ah, whose trust is never misplaced .’

٩٥. Supplication of the resident for the traveller

(٢٠٣)

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ.

AstawdiAAul -laha deenak, wa -amanatak, wakhaw ateema AAamalik .

‘I place your religion, your faithfulness and the ends of your deeds in the trust of Allah.’

(٢٠٤)

زَوَّدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذَنْبَكَ، وَيَسِّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ.

Zawwadakal -lahut-taqwa, waghafara thanbak, wayassara lakal -khayra haythuma kunt.

‘May Allah endow you with taqwa, forgive your sins and facilitate all good for you, wherever you be .’

taqwa: a comprehensive term which refers to all good actions and obedience i .e. performing the commanded actions and avoiding the prohibited actions .

٩٦. Remembrance while ascending or descending

(٢٠٥)

Jabir ؓ said: While ascending, we would say:

اللَّهُ أَكْبَرُ .

Allahu akbar .

‘Allah is the greatest .’

...and when descending, we would say:

سُبْحَانَ اللَّهِ .

Subhanal-lah.

‘How perfect All ah is.’

٩٧. Prayer of the traveller as dawn approaches

(٢٠٦)

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا. رَبَّنَا صَاحِبِنَا وَأَفْضَلُ عَلَيْنَا عَائِذًا بِاللَّهِ مِنَ النَّارِ.

SamiAAa s amiAAun bi hamdil-lahi wahusni bala-ihi AAalayn a. Rabbana sahibna wa-afdil AAalayn a AAa-ithan billahi minan -nar.

‘May a witness, be witness to our praise of All ah for His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil . I take refuge in All ah from the fire .’

٩٨. Stopping or lodging somewhere

(٢٠٧)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

aAAaothu bikalimatil-lahit-tammati min sharri m a khalaq.

‘I take refuge in Allāh’s perfect words from the evil that He has created .’

٩٩. While returning from travel

(٢٠٨)

Ibn AʿAumar ؓ reported that the Messenger of Allāh ﷺ on return from a battle or from performing the pilgrimage would say at every high point:

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ.

Allāhu akbar, Allāhu akbar, Allāhu akbar.

‘Allāh is the greatest, Allāh is the greatest, Allāh is the greatest .’

...and then he would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
أَيُّونَ تَائِبُونَ عَائِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَتَصَرَّ عَبْدُهُ، وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ.

La ilaha illal-lahu waḥdahū la shareeka lah, lahul -mulku walahul -ḥamd, wahuwa
AAalā kulli shay -in qadeer, ayiboona ta -iboon, AAabidoon, lirabbīn a ḥamidoon,
sadaqal -lahu waAAadah, wana sara AAabdah, wahazamal -ahzāba waḥdah.

‘None has the right to be worshipped except Allāh, alone, without partner . To Him belongs all sovereignty and praise, and He is over all things omnipotent . We return, repent, worship and praise our Lord . Allāh fulfilled His promise, aided His Servant, and single -handedly defeated the allies .’

١٠٠. What to say upon receiving pleasing or displeasing news

(٢٠٩)

When he ﷺ used to receive pleasant news, he ﷺ would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ .

Alḥamdu lillāhil -latḥee biniAAamatihi tatimmu s -salihat.

‘All Praise is for Allāh by whose favour good works are accomplished .’

...and upon receiving displeasing news, he ﷺ would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Alḥamdu lillāhi AAalā kulli ḥal.

‘All Praise is for Allāh in all circumstances .’

١٠١. Excellence of sending prayers upon the Prophet ﷺ

(٢١٠)

The Prophet ﷺ said: ‘Whoever sends a prayer upon me, Allāh sends ten upon him.’

(٢١١)

He ﷺ also said: ‘Do not take my grave as a place of habitual ceremony. Send prayers upon me, for verily your prayers reach me wherever you are.’

(٢١٢)

He ﷺ also said: ‘A miser is one whom when I am mentioned to him, fails to send prayers upon me.’

١٠٢. Excellence of spreading the Ishmic greeting

(٢١٣)

The Messenger of Allāh ﷺ said: ‘You shall not enter paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread the greeting amongst yourselves.’

(٢١٤)

AAammār ؓ said: ‘Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.’

(٢١٥)

'AAabdullah Ibn AAamr ؓ reported that a man asked the Prophet ﷺ 'Which Islam is the best?'. He ؓ replied: Feed (the poor), and greet those whom you know as well as those whom you do not.'

١٠٣. Supplication said upon hearing a rooster crow or the braying of an ass

(٢١٦)

'If you hear the crow of a rooster, ask Allah for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allah for it has seen a devil.'

١٠٤. Supplication upon hearing the barking of dogs at night

(٢١٧)

'If you hear the barking of dogs or the braying of asses at night, seek refuge in Allah for they see what you do not.'

١٠٥. Supplication said for one you have insulted

(٢١٨)

اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.

Allahumma fa-ayyuma mu/minin sababtuhu fajAAal thalika lahu qurbatan ilayka yawmal-qiyamah.

'O Allah, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.'

١٠٦. The etiquette of praising a fellow Muslim

(٢١٩)

He ؓ said: 'If anyone of you is impelled to praise his brother, then he should say : 'I deem so-and-so to be...and Allah is his reckoner...and I don't praise anyone, putting it (i.e. my praising) forward, in front of Allah's commendation, however I assume him so and so'...if he knows that of him.'

١٠٧. Supplication said between the Yemeni corner and the black stone(at the KaAAabah)

(٢٢٠)

The Prophet ؓ used to say between the Yemeni corner and the black stone :

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

﴿Rabbana atina fee alddunya hasanatan wafee al-akhirati hasanatan waqin aAAathaba lInnar﴾ [Al-Baqarah: ٢٠١]

'O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.'

١٠٨. Supplication said when at Mount Safa & Mount Marwah

(٢٢١)

Jabir ؓ said when describing the Prophet's ؓ pilgrimage: '...and when he approached mount Safa he recited:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

﴿ Innas-safa wa-amarwata min shaAAa-iri Allah﴾

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ.

Abda-o bima badaal-lahu bih.

'Indeed Safa and Marwah are from the places of worship of Allah...'

'I begin with what Allah began with.'

...so he started with Safa and climbed it until he could see the KaAAabah, he then faced it and said:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

Allahu akbar, Allahu akbar, Allahu akbar.

‘Allah is the greatest, All ah is the greatest, All ah is the greatest.’

...and then he would say the following three times making a supplication (one should make a personal supplication) after each time:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ، وَتَصَرَّ عَبْدُهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer, la ilaha illal-lahu wahdah, anjaza waAAadah, wana sara AAabdah, wahazamal -ahzaba wahdah.

‘None has the right to be worshipped except All ah, alone, without partner .To Him belongs all sovereignty and praise and He is over all things amnipotent . None has the right to be worshipped except All ah alone . He fulfilled His promise, aided His Servant and single -handedly defeated the allies .’

...he ﷺ would repeat this action at Marwah .

١٠٩. The Day of AAarafah

(٢٢٢)

‘The best of supplications is the supplication on the day of AAarafah and the best which I and the Prophets before me have said (is):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer .

‘None has the right to be worshipped except All ah, alone, without partner . To Him belongs all praise and sovereignty and He is over all things omnipotent .’

١١٠. At the Sacred Site (Al-MashAAar Al-Haram)

(٢٢٣)

Jabir ؓ said: ‘He ﷺ rode Al-Qaswa until he reached Al-MashAAar Al-Haram, he then faced the qiblah, supplicated to All ah, and extolled His greatness and oneness. He stood until the sun shone but left before it rose .’

Al-Qaswa: The name of the Prophet ’s ﷺ camel.

١١١. When throwing each pebble at the Jamarat

i.e. Stoning the three areas at Mina during Hajj .

(٢٢٤)

Every time the Prophet ﷺ threw a pebble at any of the three jamar at, he would say:

اللَّهُ أَكْبَرُ.

Allahu akbar .

‘Allah is the greatest ’

...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.’

١١٢. At the black stone

(٢٢٥)

‘The Prophet ﷺ circled the KaAbah on a camel, every time he reached the black stone he would point to it with his staff and say :

اللَّهُ أَكْبَرُ.

Allahu akbar

‘Allah is the greatest ’

١١٣. Supplication made against an enemy

(٢٢٦)

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

Allāhumma munzilal-kitāb, sareeAAal-hisāb, ihzimil-ahzāb, allāhumma-zimhum wazalzilhum .

‘O Allāh, Revealer of the Book, Swift at reckoning, defeat the confederates . O Allāh, defeat them and convulse them .’

١١٤. What to say when in fear of a people

(٢٢٧)

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.

Allāhumma-kfineehim bim a shi/t.

‘O Allāh, protect me from them with what You choose .’

١١٥. What to say at times of amazement and delight

(٢٢٨)

سُبْحَانَ اللَّهِ!

Subḥanal-lāh!

‘How perfect All āh is.’

(٢٢٩)

اللَّهُ أَكْبَرُ!

Allāhu akbar .

‘Allāh is the greatest .’

١١٦. What to do upon receiving pleasant news

(٢٣٠)

The Prophet ﷺ would prostrate in gratitude to Allāh تعالى upon receiving news which pleased him or which caused pleasure .

١١٧. What to say and do when feeling some pain in the body

(٢٣١)

‘Place your hand at the site of the pain and say :

بِسْمِ اللَّهِ (ثَلَاثًا)

Bismil-lāh (three times)

‘In the name of All āh’ (three times)

...the supplicate seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (سبع مرات)

aAAoothu billāhi waqudratih min sharri m ā ajidu wa-ohathir. (seven times).

‘I take refuge in All āh and within His omnipotence from the evil that I feel and am wary of.’ (seven times)

١١٨. What to say when in fear of afflicting something or someone with one’s eye

The Evil Eye: To look at something and be impressed with it, causing harm to befall it .

This “looking” may or may not involve jealousy, and can occur unintentionally, indeed be part of a person’s nature! A person can even inflict harm on himself.

From the supplications for the protection against the Evil Eye :

اللَّهُمَّ بَارِكْ عَلَيْهِ.

Allāhumma b ārik AAalayh .

‘O Allāh, send blessing upon him .’

مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ.

Ma shaal-lāh, la quwwata ill ā billāh.

‘(this is) that which All āh has willed, there is no power except with All āh.’

(٢٣٢)

'If you see something from your brother, yourself or wealth which you find impressing, then invoke blessings for it, for the evil eye is indeed true '.

١١٩. Etiquette of retiring for the night

(٢٣٣)

'When night falls (i.e. Al-Maghrib), restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allāh's name, for verily the devil does not open a shut door, tie up your water-skins and mention Allāh's name, cover your vessels with anything and mention Allāh's name and put out your lamps.'

١٢٠. The Talbiyah

(٢٣٤)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

Labbaykal-lahumma labbayk, labbayka l a shareeka laka labbayk, innal-hamda wanniamata laka walmulk, l a shareeka lak .

'Here I am O Allāh, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.'

١٢١. What to say when startled

(٢٣٥)

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal-lah.

'None has the right to be worshipped except Allāh.'

١٢٢. What is said to a Kafir when he sneezes

(٢٣٦)

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

Yahdeekum wayu slihu balakum.

'May Allāh guide you and rectify your condition.'

١٢٣. Returning a greeting to a Kafir

(٢٣٧)

'When the people of the Book greet you, reply by saying :

وَعَلَيْكُمْ.

WaAAalaykum .

'And upon you.'

١٢٤. When insulted while fasting

إِنِّي صَائِمٌ، إِنِّي صَائِمٌ.

(٢٣٨)

Innee sa-im, innee sa-im.

'I am fasting, I am fasting.'

١٢٥. When slaughtering or offering a sacrifice

(٢٣٩)

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي.

Bismil-lah wallahu akbar, allahumma minka walak, allahumma taqabbal minnee .

'In the name of Allāh, and Allāh is the great est. O Allāh, (it is) from You and belongs to You, O Allāh, accept this from me.'

١٢٦. What is said to ward off the deception of the Obstinate Shaitans

(٢٤٠)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ، وَبَرًّا وَدَرًّا،
وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ
وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتْنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا
يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

aAAoothu bikalimatil-lahit-tammat, allatee la yujawizuhunna barrun wal a fajir min
sharri ma khalaq, wabaraa wa tharaa, wamin sharri m a yanzilu minas-sama/, wamin
sharri ma yaAAaruju feeh a, wamin sharri m a tharaa fil-ard, wamin sharri m a yakhruju
minha, wamin sharri fitnanil -layli wannah ar, wamin sharri kulli tariqin illa tariqan
yatruqu bikhayrin y a Rahman.

'I take refuge within All ah's perfect words which no righteous or unrighteous person
can transgress, from all the evil that He has created, made and originated . (I take
refuge) from the evil that descends from the sky and the evil that rises up to it . (I take
refuge) from the evil that is spread on Earth and the evil that springs from her, and I
take refuge from the evil of the tribulations of night and day, and the evil of one who
visits at night except the one who brings good, O Merciful One .'

١٢٧. Seeking forgiveness and repentance

(٢٤١)

'The Messenger of Allah ﷺ said: 'By Allah, I seek forgiveness and repent to Allah, more than seventy times a day.'

(٢٤٢)

He ﷺ also said: 'O People, Repent! Verily I repent to Allah, a hundred times a day.'

(٢٤٣)

He ﷺ also said: 'Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Astaghfirul -lahal-lathee la ilaha illa huwal-hayyul-qayyoomu wa -atoobu ilayh .

*'I seek Allah's forgiveness, besides whom, none has the right to be worshipped except
He, The Ever Living, The Self -Subsisting and Supporter of all, and I turn to Him in
repentance .'*

*...Allah would forgive him even if he was one who fled during the advance of an
army.'*

(٢٤٤)

*He ﷺ said: 'The nearest the Lord comes to His servant is in the middle of the night,
so if you are able to be of those who remember Allah at that time, then be so.'*

(٢٤٥)

*He ﷺ also said: 'The nearest a servant is to his Lord is when he is prostrating, so
supplicate much therein.'*

(٢٤٦)

*He ﷺ also said: 'verily my heart becomes preoccupied, and verily I seek Allah's
forgiveness a hundred times a day.'*

*preoccupied : i.e. in a state of 'forgetfulness'. The Prophet ﷺ always used to increase
in his remembrance of his Lord, in attaining a nearness to Allah and having*

consciousness of Allāh to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allāh.

١٢٨. Excellence of remembrance and glorification of Allāh

(٢٤٧)

Abu Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said: 'Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (مائة مرة).

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer . (one hundred times)

'None has the right to be worshipped except Allāh, alone, without partner . To Him belongs all sovereignty and praise and He is over all things omnipotent .'

...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more .'

(٢٤٨)

'Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مائة مرة في اليوم)

Subhanal-lahi wabi hamdih. (one hundred times daily)

'How perfect Allāh is and I praise Him .'

...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.'

(٢٤٩)

Abu Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said: 'Whoever says at morning and evening time:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (حين يصبح وحين يمسي)

Subhanal-lahi wabi hamdih. (at morning & evening time)

'How perfect Allāh is and I praise Him .'

...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or even more .'

morning: after prayer until the sunrises, evening : after AAasr prayer until the sunsets, however some scholars say : after the sunsets and onwards .

(٢٥٠)

Aboo Ayyoob Al-Ansaree رضي الله عنه related that The Prophet ﷺ said: 'Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul -mulku walahul -hamd, wahuwa AAala kulli shayin qadeer .

'None has the right to be worshipped except Allāh, alone, without partner . To Him belongs all sovereignty and praise and He is over all things omnipotent .'

.....ten times is like one who has freed four souls from among the children of IsmaAeel.'

(٢٥١)

Aboo Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said: '(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَسُبْحَانَ اللَّهِ الْعَظِيمِ.

Subhanal-lahi wabi hamdih, wasub hanal-lahil-AAatheem.

‘ How perfect All ah is and I praise Him . How perfect All ah is, The Supreme . ’

(٢٥٢)

Aboo Hurayrah ؓ reported that the Messenger of All ah ﷺ said: ‘Saying:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Subhanal-lah, walhamdu lill ah, la ilaha illal-lah wallahu akbar .

‘ How perfect All ah is, and all praise is for All ah. None has the right to be worshipped except All ah, and All ah is the greatest .’

..... is more beloved to me than everything the sun has risen over . ’

(٢٥٣)

Sa’d ؓ said: ‘We were sitting with the Messenger of All ah ﷺ and he said: ‘Are any of you unable to gain a thousand good deeds each day? ’ Somebody then asked him ؓ : How does one achieve a thousand good deeds? He replied: ‘He should say:

سُبْحَانَ اللَّهِ.

Subhanal-lah.

‘How perfect All ah is.’

....one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.’

(٢٥٤)

Jabbir ؓ related that the Prophet ﷺ said: ‘Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ.

Subhanal-lahil-AAatheemi wabi hamdih.

‘ How perfect All ah is . The Supreme, and I praise Him . ’

.....a palm tree is planted for him in paradise .’

(٢٥٥)

‘AAabdullah Ibn Qays ؓ related that the Prophet ﷺ said to him: ‘ O ‘AAabdullah Ibn Qays, shall I not inform you of a treasure from the treasures of paradise? ’ He ؓ then said: ‘Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La hawla wal a quwwata ill a billah.

‘There is no might nor power except with All ah.’

(٢٥٦)

‘ the most beloved words to All ah are four:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Subhanal-lah, walhamdu lill ah, wal a ilaha illal-lah, wallahu akbar .

‘ How perfect All ah is, all praise is for All ah. None has the right to be worshipped except All ah and All ah is the greatest .’

....it does not matter which of them you start with . ’

(٢٥٧)

SaAAad Ibn Abee Waqqas ؓ narrated that a man came to the Messenger of All ah ﷺ and said to him: ‘Teach me something which I should say? ’ He said: ‘Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

La ilaha illal-lah, wahdahu la shareeka lah, All ahu akbaru kabeer a, walhamdu lill ahi katheer a, subhanal-lahi rabbil-AAalameen, la hawla wal a quwwata ill a billahil-AAazeezil-hakeem.

'None has the right to be worshipped except All ah, alone without partener . Allah is most great and much praise is for All ah. How perfect All ah is, Lord of the worlds . There is no mi ght nor power except with All ah, The Exalted in might, The Wise .'
...the man then said: 'These are for my Lord, and what is for me?' He ﷺ replied:
 'Say:

اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، واهْدِنِي، وارْزُقْنِي.

Allahummagh -fir lee, war hamnee, wahdinee, warzuqnee .

'O Allah, forgive me, have mercy upon me, guide me and grant me sustenance .'

(٢٥٨)

Tariq Al-AshjaAAee ﷺ said: 'When someone would embrace Islam, the Prophet ﷺ would teach him how to perform prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، واهْدِنِي، وعَافِنِي وارْزُقْنِي.

Allahummagh -fir lee, war hamnee, wahdinee, waAA afinee warzuqnee .

'O Allah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance .'

(٢٥٩)

Jabir Ibn 'AAabdullah ﷺ related that the Messenger of All ah ﷺ said: 'Verily, the best supplication is:

الْحَمْدُ لِلَّهِ.

Alhamdu lill ah

'All praise is for All ah.'

...and indeed, the best form of remembrance is:

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal -lah.

'None has the right to be worshipped except All ah.'

(٢٦٠)

'The everlasting righteous deeds:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Subhanal-lah, walhamdu lill ah, la ilaha illal-lah, wallahu akbar, wal a hawla wala quwwata ill a billah.

'How perfect All ah is, and all praise is for All ah. None has the right to be worshipped except All ah, and Allah is the greatest. There is no might nor power except with Allah.'

١٢٩. How the prophet ﷺ made tasbeeh

Tasbeeh, it means here, to say :

Subhanal-lah, alhamdu lill ah, Allahu akbar .

(٢٦١)

'AAabdullah Ibn AAamr ﷺ said: 'I saw the prophet ﷺ make tasbeeh with his right hand.'

***O Allah, send peace and blessings upon our Prophet Muhammad,
 his companions, and his family and all those who follow them in
 righteousness till the Day of Reckoning
 Ameen.***

What Are the Virtues of Jumu'ah Prayer?

Praise be to Allah, and blessings and peace be upon the Messenger of Allah:

Many hadiths have been narrated from the Prophet (peace and blessings of Allah be upon him) which explain the virtues of Jumu`ah prayer. For example:

Muslim (233) narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The five daily prayers, and from one Jumu`ah to the next, are an expiation for whatever sins come in between, so long as one does not commit any major sin."

Abu Hurayrah narrated that the Prophet (peace and blessings of Allah be upon him) said: "Whoever does ghusl then comes to Jumu`ah, and prays as much as Allah decrees for him, then listens attentively until the khutbah (Friday Sermon) is over, then prays with him (the imam), will be forgiven for (his sins) between that and the next Jumu`ah and three more days." Narrated by Muslim, 857

Al-Nawawi said:

"The scholars said that what is meant by his being forgiven between the two Jumu`ahs and three more days is that a good deed is worth ten like it, so he will be rewarded with ten hasanahs for each of the good deeds that he did on Friday. Some of our companions said: what is meant by what is between the two Jumu`ahs is from the Jumu`ah prayer and the khutbah until the same time on the following Friday, so that it will be seven days, no more and no less, then three days are added making ten in all."

Coming early to Jumu`ah brings a great reward.

Al-Bukhari (814) and Muslim (850) narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Whoever does ghusl on Friday like ghusl for major ritual impurity, then goes to the prayer (in the first hour, i.e., early), it is as if he sacrificed a camel. Whoever goes in the second

hour, it is as if he sacrificed a cow; whoever goes in the third hour, it is as if he sacrificed a horned ram; whoever goes in the fourth hour, it is as if he sacrificed a hen; and whoever goes in the fifth hour it is as if he offered an egg. When the imam comes out, the angels come to listen to the khutbah.”

If a person walks to Jumu`ah prayer, for every step he will have the reward of fasting and praying qiyam for one year.

Aws ibn Aws al-Thaqafi narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever does ghusl on Friday and causes (his wife) to do ghusl, and sets out early, and comes close to the imam and listens and keeps quiet, for every step he takes he will have the reward of fasting and praying qiyam for one year.” (Narrated by al-Tirmidhi, 496; classed as sahih by al-Albani in Sahih al-Tirmidhi, 410)

Ibn al-Qayyim said in Zad al-Ma`ad, 1/285:

(“Causes (his wife) to do ghusl” means has intercourse with his wife. This is how it was interpreted by Waki’.)

Al-Hafiz ibn Hajar (may Allah have mercy on him) said, after quoting the hadiths which speak of the virtues of Jumu`ah prayer:

“What we have quoted, when taken all together, indicates that the expiation of sins from one Friday to the next is subject to all the conditions mentioned above being met, namely doing ghusl, cleaning oneself, putting on perfume, wearing one's best clothes, walking in a calm and dignified manner, not stepping over people, not pushing between two people, not offending others, praying nafl prayers, listening attentively and avoiding idle speech.”

And Allah knows best.